

## Artist shows new addition at Gulfshore

Pictured is an artist's conception of the new addition to Gulfshore Baptist Assembly, Pass Christian, which was approved by messengers to the Mississippi Baptist Convention last week. The expansion will add 160 beds, double the cafeteria serving and seating capacity, and add a staff house.

# The Baptist Record

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## Annuity earnings better than market rate

DALLAS — The stock portfolio of the Annuity Board, as all other investment funds, was hit by the market drop in October, but the year-to-date earnings rate of the Variable and Balanced funds was better than the market rates.

"The Variable Fund unit value is almost exactly where it was on Dec. 31, 1986," said Treasurer Harold D. Richardson, "but the only variable contributions that have suffered a paper loss of principal are those contributions made in 1987. Whether these paper losses become real losses will be determined by future market performance and member decisions to transfer unit accumulations before any recovery of value," he said.

The day after the stock market took its record plunge on Oct. 19, Annuity Board spokesmen warned against panic reaction that would "lock in" losses.

"The Annuity Board never gives advice as to which Fund to choose for the member's contributions," said Board President Darold H. Morgan. "All we can do is share a statement of fund objectives and descriptions. We print annually a 10-year performance record and we have available a monthly earnings record for the current year," he said.

Members may move accumulations among the four Funds once each month. The unit value of the Variable Fund is established at the end of each

month and applies to both purchases and withdrawals (transfers) throughout the following month.

"For example," said Richardson, "all money contributed to the Variable Fund or transferred into the Variable Fund in the month of November will purchase one unit for each \$6.28. Any money now in Variable and transferred to another Fund will be valued at \$6.28 per unit.

"This means," noted Richardson, "that if a member chose to put \$100 in the Variable Fund in October, it purchased 12.66 units at the Sept. 30 value of \$7.8966 per unit. If the member moves those units out of Variable in November, he will only have \$79.13 to move, reflecting the \$6.28 per unit value at the end of October. This would lock in his paper loss and make it a realized loss."

The Balanced Fund, which seeks diversification among common stocks, bonds, mortgage loans, and other investments, also suffered, but managed to show only a slight loss in earnings of .47 percent. This year-to-date earnings rate is slightly better than the market rate.

Richardson said, "Declining interest rates of the past few weeks are having a good effect on the bond portfolio of the Balanced Fund. If this interest rate trend continues, and there is even modest recovery in the equities market, the Balanced Fund should show strong recovery before

the end of the year."

In spite of the disastrous market drop that effectively wiped out 10

months of earnings, the Annuity Board remained a \$2 billion institution with total assets at the end of Oc-

tober valued at \$2,072,150,890. At the end of September, assets were \$2,174,922,326.



The choir of First Church, Brookhaven, sings during a session of the Mississippi Baptist Convention prior to their pastor's

message. Robert Self preached the annual convention sermon which is printed on page 9 of this issue.



# Editorials . . . by Don McGregor

## Mississippi Baptists speak

Mississippi Baptists have spoken. They have spoken by their vote. They have spoken by their presence. And they have spoken by the peaceful nature of their convention, which was held last week in Jackson.

They have spoken loudly and clearly in a silent voice.

The opening message by Earl Kelly, executive director-treasurer, helped to establish a positive attitude as did all of the Bible Treasure messages by Brian Harbour, pastor of Immanuel Church, Little Rock. Harbour is a former pastor of Colonial Heights Church, Jackson.

I did not get to hear the message by Richard Jackson, pastor of North Phoenix Church, Phoenix, Ariz., because of working on the convention bulletin, but I understand that it was on a par with the other messages.

The president's address by Frank Gunn was fine and was printed in last week's issue. The annual sermon, just as fine, by Robert Self, pastor of First Church, Brookhaven, is in this week's issue.

The music is always a vital part of the convention, and this year was no exception. The Mississippi Singing Churchmen, under the direction of Milfred Valentine, music professor at Jones Junior College and minister of music at Second Avenue Church, Laurel, were outstanding as always. During their presentations on Monday evening the Singing Churchmen sang numbers of three Mississippians.

They were Kathryn Barfield of Yazoo City; Lew King, minister of music at Parkway Church, Jackson; and Irene Martin, Baptist Record staff member and keyboard clinician for the Church Music Department.

Other choirs that sang were those of First Church, Biloxi; First Church, Brookhaven; First Church, Jackson; and First Church, Hattiesburg.

To a great extent Mississippi Baptists have not known what the controversy across the Southern Baptist Convention has been about. They have not known why it has been going on. But they have said that they are ready to set it aside.

Over and over they declined to introduce controversy into this convention.

The Pastors' Conference, likewise, was without political ramifications. Many had feared that it might become a political springboard. It did not. There was never any indication that it would.

Across several state conventions last week issues that appeared to be potentially divisive either never came up or were set aside.

In North Carolina, where Randall Lolley had felt it necessary to announce his intention to resign as Southeastern Seminary president, Lolley nominated the man who won the convention presidency in a landslide. The convention also adopted resolutions affirming the administration, staff, faculty, and student body

of Southeastern Seminary and affirming the staff and work of the Baptist Joint Committee on Public Affairs. The latter organization of nine Baptist conventions in the United States and Canada has been a target of the Southern Baptist Public Affairs Committee. The Joint Committee has been in operation for 50 years, but the Public Affairs Committee, which is the SBC presence on the Joint Committee, has asked to be allowed to pull out of the Joint Committee, an action that would wreck the Joint Committee.

The new North Carolina president, Leon Smith, was elected by a 62.3 percent vote in a three-person field.

In Georgia the editor of the Christian Index, the state Baptist paper, had announced his early retirement because a loss of editorial freedom due to the initiation of a "review board" to evaluate his editorials. The review board had threatened to fire the editor, Jack Harwell, if he wrote one more editorial it considered unacceptable.

The convention requested Harwell to reconsider his plans to retire early (55) and dismissed the review board. Clark Hutchinson, a conservative who had served one term as convention president, was defeated in a bid for re-election.

In Texas a non-aligned pastor, Joel Gregory of Travis Avenue Church, Fort Worth, was elected president. That convention also affirmed the

FIND STRENGTH IN GOD'S HOUSE



Baptist Joint Committee on Public Affairs and voted to continue funding the committee if the Southern Baptist Convention were to decide to cut off funding.

All three of these conventions met during the same week as the Mississippi Baptist Convention, and all three reported record registrations.

Mississippi did not quite make it to its record registration of 1985 (1,831), but its 1,744 messengers enjoyed a convention completely devoid of political activity and divisive issues.

It was a happy convention. A good spirit was evident all of the way through, and it ended on a high note as former Mississippi pastor Robert Hamblin, now a Home Mission Board vice-president, delivered the closing message.

During the two years as president of the Mississippi Baptist Convention, Frank Gunn established himself as a denominational statesman, not only on the state scene but also nationally. In September he concluded a term as president of the national organization of presidents of state conventions.

## Guest opinion . . .

## Mission Service Corps orientation

By Sharon Reece Neff

"Mission Service Corps volunteer" — a term that my husband, Park, and I had heard several times. It is, in fact, a term that now applies to us since we have accepted the position of coordinators for our area in Mississippi for Mission Service Corps (MSC).

As we traveled to orientation in Atlanta, we still weren't exactly sure what it meant; but we were determined to find out.

And find out, we did.

At the first session of the four-day meeting, we were greeted by a huge three-ring notebook filled with information (sort of an "everything you wanted to know about Mission Service Corps but were afraid to ask" book). This was a Home Mission Board orientation because our assignment is in the U.S.

HMB MSC director Bob Mills assured us that there would be no test at the end; and we settled in for a great time of learning, testimonies, and fellowship.

We learned that MSC is made up of

Southern Baptists who volunteer to serve for a long-term home or foreign missions assignment. Long term means four months to two years in a foreign assignment and at least one year in a home assignment. Each volunteer either finances himself or raises support for the work through churches and friends who contribute over and above their tithe and missions offerings giving.

We learned that MSC volunteers are assigned, not appointed, but are considered missionaries by the Home Mission Board and are given a special telephone call on their birthdays by HMB staff (Hey Mom, I'm a real missionary).

We discovered that MSC missionaries come in all ages. To be honest, Park and I thought there would be mainly retirees at the orientation. To our surprise, of the 19 attending, seven of us were under 35. Overall, 30 percent of volunteers are under 35, 30 percent are 35-65, and the rest are retirement age.

Volunteers are also going to all parts of the U.S. One spunky lady is 78 and planning to go to Yuma, Arizona. A young seminary-trained pastor and his wife are planting a church in a suburb of Atlanta. A retired couple from Florida is in Pennsylvania helping a struggling church there. And Nola Granberry from Gulfport is going to Houston, Texas, to help in a Spanish-speaking church.

At orientation, we learned about the importance of prayer support and heard from every area of the Home Mission Board ministries. A tour of the HMB building was one of the highlights as was meeting several MSC volunteers who gave us a lot of practical advice.

As coordinators, Park and I will travel to churches, associational meetings, and Brotherhood and WMU meetings to tell our fellow Southern Baptists about the multitude of opportunities open to them as MSC volunteers. As of now, there are 1,067

HMB MSC volunteers; and there are many hundreds of requests waiting for volunteers to fill them.

Lest you think it was all work and no play, there were great times of fellowship and fun. After the day's sessions were over, many hours were spent talking, playing games, eating (don't Baptists always meet and eat?) and just getting to know each other. One night we all had a great time at Aunt Fanny's Cabin for dinner. And nothing will make you closer than driving through the rush hour traffic in Atlanta with a van full of people.

When orientation began, Bob Mills said that we would all feel like family when we were through. By Thursday, when it was time to leave, the hugs and tears and unwillingness to be the first to go out the door was a testimony that he had been right.

Sharon Reece Neff lives in Arcola and is a member of First Church, Greenville.

## Terrorists see "Jesus" film, receive Jesus

DACCA, Bangladesh (EP) — The Jesus Project, a ministry of Campus Crusade for Christ, reported that in a remote area of southern Bangladesh a group of about 50 terrorists captured and tortured two Jesus Project workers they thought were government spies.

Among their belongings they discovered a Bible and a copy of the Four Spiritual Laws in a tribal language, convincing them that the two were there only to show the "Jesus" film. The two used the pamphlet to share the gospel with their tormentors, then showed them the film. "Every member of the group indicated that he wanted to receive Jesus as Lord and Savior," states the report.

Afterward the converts arranged for film showings throughout the area and provided protection for the men as they presented the film 10 more times.

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# Moderates control Georgia

SAVANNAH, Ga. (BP) — Georgia Baptists defeated attempts to investigate charges against Mercer University, denied a customary second term to incumbent President Clark Hutchinson and asked Christian Index Editor Jack Harwell to reconsider plans to retire early.

Moderates controlled almost every major vote in the Georgia Baptist Convention's annual meeting, which attracted a record 4,863 messengers to Savannah.

Messengers approved a motion expressing their "profound gratitude and appreciation" for Harwell's 21 years as editor of the *Christian Index*, the convention's weekly newsjournal, and "respectfully requested" that he reconsider plans to retire early at age 55.

The motion, made by T.L. McSwain of Augusta, also asked a review board appointed by the Christian Index committee in August of 1986 be "dismissed to preserve editorial freedom and integrity."

Harwell had announced plans in October to retire after the review board threatened to fire him if he wrote one more editorial it considered unacceptable. In Savannah, he told a cheering, standing crowd that in the light of the affirmation he had received, he would accept the invitation to reconsider his retirement, subject to negotiations with the Index board of directors and the Georgia Baptist Convention executive committee.

Hutchinson, pastor of Eastside (Continued on page 6)

# Uganda plans are continued despite AIDS

By Marty Croll

KAMPALA, Uganda (BP) — Southern Baptist missionaries are planning for the future in this east African nation, despite increasing lawlessness and an AIDS epidemic that appears worse every day.

The 24 missionaries assigned to Uganda have committed themselves to two \$200,000-plus projects — one to supply Bibles for AIDS outreach seminars, the other to build housing units for mission personnel working in Kampala, the capital city. In addition, as every Baptist church reports growth, missionaries have begun a project to build a center for theological education in the city of Jinja.

Incidents of near anarchy and lawlessness have made it difficult to work inside Uganda. When missionaries travel, they meet roadblocks and security checks. One Southern Baptist missionary came home with his family on a leave of absence after he watched a local mob kill two people accused of robbery.

Another family took an early furlough after their lives were threatened during a robbery.

In September, mission ad- (Continued on page 6)

The Second Front Page

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, November 19, 1987

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# Baptist Convention elects Futral; Harbour tells how needs are supplied

## Inspiration

By Tim Nicholas

"They were altogether all together," said Richard Jackson, one of the speakers during the convention last week, referring to the group of Christians in Acts 2. But he could have been talking about the crowd that filled the auditorium of Mississippi Baptists' annual business meeting.

If any portion of the Mississippi Baptist Convention can be pointed to as contributing toward the high spiritual tone of the meeting at Jackson's First Baptist Church, it would be the inspirational messages.

The president's message, given by Frank Gunn, was printed in last week's *Baptist Record*; the annual sermon is printed elsewhere in this issue. Other major messages were delivered by Brian Harbour, pastor of Emmanuel Church, Little Rock; Robert Hamblin, vice president for evangelism of the Home Mission Board, Earl Kelly, executive director of the convention board, and Richard Jackson, pastor of North Phoenix Church in Arizona.

Harbour spoke at each session in what has come to be called Bible Treasures. His text was primarily out of Phil. 4 which he called his favorite chapter in the Bible. He told the messengers that Paul punctuated the

chapter with joy. Paul told the church to stand firm — when criticism comes, when failure comes, and when disaster strikes. "An oak tree is simply a nut that held its ground," he said.

In another message Harbour said that to have harmony in the Lord, a person needs to be accepting, be encouraging, be loyal to one another, be flexible, and learn to get along with one another. "When a friend calls from jail, you don't ask why, you ask where," he said. He noted that a friend is one who you will neither disparage in his absence or allow anyone else to.

Trust is the essence of cooperation, the cement of true Christian fellowship, he said. "Nobody has inerrant insight — there are shadows that keep us from seeing the whole picture," he said.

Harbour said that to obtain true joy a person needs to serve God, have contentment, and have compassion for other people. "Do these things and you will find happiness pursuing you," he said. He suggested a list for "right thinking" which makes people what they ultimately become. He said to let one's minds dwell on the truth as opposed to falsehoods; on the serious, to the frivolous; on the right, not the convenient; on the clean, not the dirty; on the loving, not the hating; and on the positive, not the negative.

And Harbour explained that in Phil. 4:19 where Paul says God will supply all of a person's needs "according to

(Continued on page 4)

## Business

By Tim Nicholas

Mississippi Baptists kept themselves above any of the controversy surrounding Southern Baptist denominational life as they concluded their annual convention in Jackson last week after electing a politically unaffiliated pastor as their new president.

In addition, the 1,744 registered messengers passed without discussion an \$18.9 million budget and passed resolutions unanimously which endorsed the biblical strategy of glean- ing and expressed concern over the teen pregnancy rate.

Jim Futral, pastor of Broadmoor Church, Jackson, was elected to succeed outgoing president Frank Gunn, pastor of First Church, Biloxi. Futral was elected on a first ballot which included Gerald Harris, pastor of Colonial Heights Church, Jackson, and Eddie Hamilton, pastor of Oak Forest Church, Jackson.

Futral was nominated by James Richardson, pastor of First Church, Madison. Harris, outgoing president of the newly-formed Mississippi Baptist Pastors' Conference, was nominated by Davis Odom, pastor of Crossgates Church, Brandon, and newly-elected president of the Pastors' Conference. And Hamilton

was nominated by Laurel layman Charles Pickering, convention president before Gunn.

Futral received 662 votes for 50.91 percent of the 1,261 votes cast. Hamilton also unaligned, received 327 votes and Harris, who was held meetings related to the conservative movement in the state, received 292.

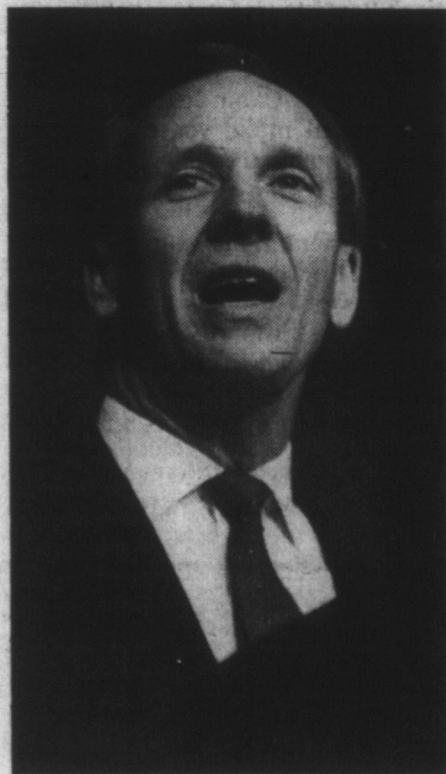
Messengers approved a motion from Pickering and seconded by Ed Gandy, pastor of First Church, Kosciusko, who had seconded Harris' nomination, that in the interest of unity, Futral be elected unanimously.

Harris was later elected first vice president and Hamilton, second vice president.

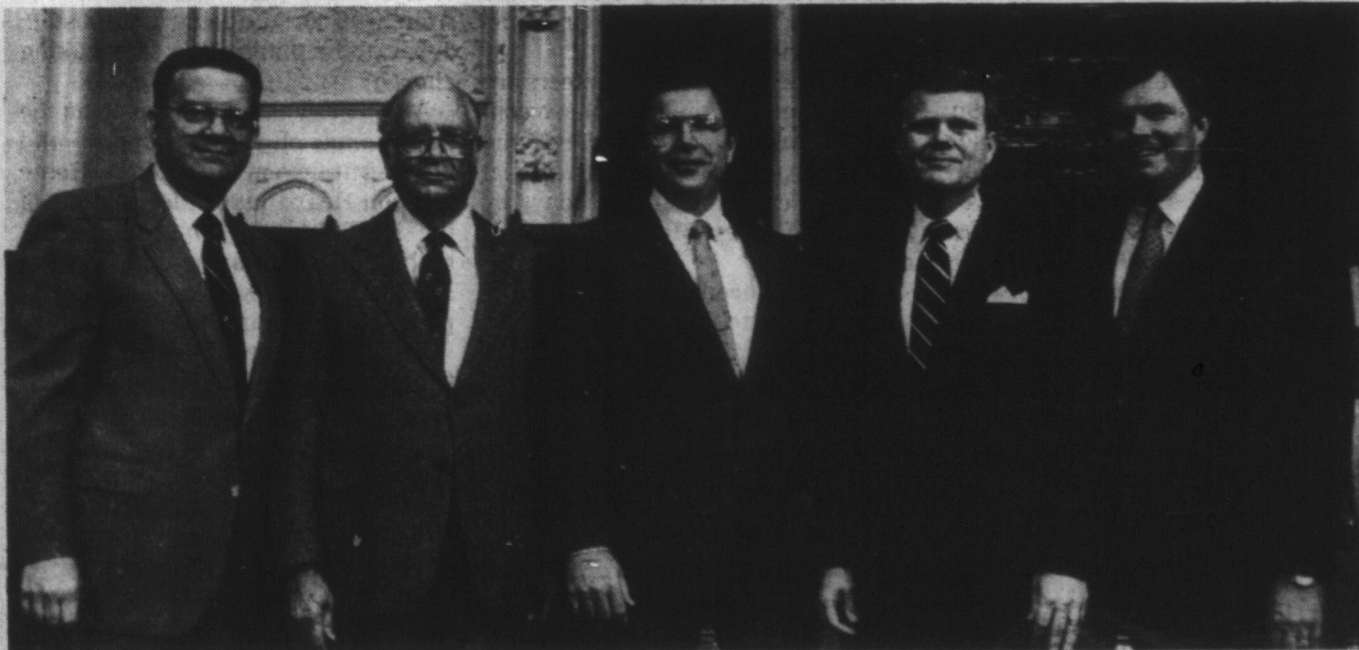
Messengers avoided dealing directly with a messenger's resolution which would have asked state Baptist agencies to ask the state Legislature that no legislation be passed concerning "licensure or regulation of churches, church related homes, or other ministries that would entangle the state into church affairs."

Instead of acting on the resolution, the convention merely passed it on to the state Baptist agencies for their consideration. Messengers never heard the contents of the original resolution. At this point, the Mississippi Baptist Children's Village, child care agency of the convention, is voluntarily licensed with the state of Mississippi.

The resolution concerning glean- ing noted that tons of food are left (Continued on page 5)



Brian Harbour



These are the newly-elected officers of the Mississippi Baptist Convention. From left they are J. W. Brister, director of missions, Hinds-Madison Baptist Association, associate recording secretary; Clark Hensley, retired executive director, Mississippi Christian Action Commission, recording secretary; Eddie

Hamilton, pastor, Oak Forest Church, Jackson, second vice president; Jim Futral, pastor, Broadmoor Church, Jackson, president; and Gerald Harris, pastor, Colonial Heights Church, Jackson, first vice president.



# Draper lists attributes of disciple for pastors

By Don McGregor

There are five characteristics of a disciple, Jimmy Draper told about 800 pastors and others gathered last week for the second annual Mississippi Baptist Pastors' Conference.



Jimmy Draper, pastor of First Church, Euless, Texas, and a former president of the Southern Baptist Convention, delivers the closing message for the Pastors' Conference.

Draper, pastor of First Church, Euless, Texas, listed the characteristics as describing those who have received a call from the Master, those who have a personal relationship with the Master, those who are under the authority of the Master, those who are in the process of becoming like the Master, and those who are willing to sacrifice for the Master.

Draper was one of six who presented messages for the Pastors' Conference. One other was from out of state. He was James Merritt, pastor of First Church, Snellville, Ga. The four Mississippi pastors who preached were Ed Gandy, pastor of First Church, Kosciusko; Gary Berry, pastor of First Church, McComb; Kara Blackard, pastor of Wheeler Grove Church, Corinth; and Davis Odom, pastor of Crossgates Church, Brandon.

Draper opened his message by declaring that the battle of the century would be fought between the followers of Islam, the followers of Marxism, and Christians of the Third World. Western Christianity is too weak to take part in the battle, he said.

He said that the Master calls the unqualified. "He equips us," Draper noted. "The answer is yes regardless of what God has asked us to do. We don't ask questions; we do it," he said.

He noted that a general had said following the bombing of the U.S. base in Beirut, "It is virtually impossible to stop a man who is willing to die for what he believes."

Gandy said that the prophet Daniel had a conviction about God, he had a commitment to God, and he had communication with God.

"Daniel knew that God would take care of any need," Gandy said. "When you and I realize that, it will help." "Daniel honored God, and in turn God honored him," Gandy declared. "And Daniel had a specific place and a set time to pray to God," he said. He noted that Daniel prayed every day and was strengthened through prayer.

The theme of the conference was "Fire in the Pulpit; Fervor in the Pew" Berry pointed out that before there can be fervor in the pew there must be fire in the pulpit.

Berry added that we must learn to be faithful to God. We must learn to be faithful to our calling, and we must learn to live God's will in our lives.

We must know two truths, he said. We must know that our faithfulness will be tested, and we can know that our hope is going to be triumphant. "God doesn't require us to understand," he said. But he does require us

to be faithful. We can depend on God to help us, he added. "When God gets us, he gets us all the way." He added that we can count on God to love us, and God's mercies are inexhaustible.

"We must learn to experience



Gerald Harris, president of the Pastors' Conference for this year's meeting, presides at one of the sessions.

God's mercies" he concluded. "We can hold on!"

Blackard spoke on the realities of the miracles of Christ, the reason for the miracles, and the result of the miracles. He said that God works miracles to demonstrate his power, to describe his person, to demonstrate his majesty, and to define his purposes.

He added that "we are not in the business of drawing people to the church but of exalting the name of Jesus." He added that the miracles demonstrated that what Christ said was "truth without any mixture of error." He said that God has power to forgive sin, power over Satan, and power over men.

Merritt preached on the determination of a powerful preacher. He said that we are not trying to make dumb men smart but are trying to make dead men live. Merritt is a former pastor of Highland Church, Laurel.

Real-life drama was experienced in connection with the Odom message. Just before he was to speak there was an announcement that someone was desperately ill in the foyer of First Church, where the conference was being held. Then it was discovered that the sick person was Odom's father. It was feared that he had suffered a heart attack. He was taken to a hospital by ambulance.

Odom delivered his message in spite of the drama. He said his father



These are the new officers of the Mississippi Baptist Pastors' Conference which meets prior to the Mississippi Baptist Convention. From left they are Jon Doler, pastor, First Church, Raleigh, secretary-treasurer; Gary Berry, pastor, First Church, McComb, vice president; and Davis Odom, pastor, Crossgates Church, Brandon, president.

had asked him to do so. Gerald Harris, pastor of Colonial Heights Church, Jackson, and president of the Pastors' Conference, prayed for the father as he was introducing the son. It was later discovered that the problem had not been a heart attack, but the father remained in the hospital for observation.

Odom began his message with a testimony of the influence of his father on his life.

He asked what it was that changed the apostles into the men who established Christianity. He answered that it was prayer. He said the apostles prayed and waited until they had been endued with power from on high. He noted that we don't amount to anything without prayer and added that prayer does not change God's mind but instead changes us. He said, "Until we go on our knees before God, he cannot change us. We must pray if we're going to be what God wants us to be."

"We need to see the power of the Lord," he said; and "we need to stay and pray until we have received that power."

The greatest prophet was John the Baptist, Odom declared. "He had a two-pronged message: Behold the

Lamb of God, and he must increase and I must decrease."

In the election of officers immediately following Odom's message, Odom was elected as the new president of the Pastors' Conference with 180 votes to 137 for Berry. John Doler, pastor of First Church, Raleigh, was re-elected as secretary-treasurer.

The Monday morning session of the Pastors' Conference was held in the Fellowship Hall of First Church. The auditorium was being used for the funeral of former governor Ross Barnett. The afternoon session of the conference moved into the auditorium.

Special music was presented by D. C. and Diann Greer, music evangelists of McComb, and by Sheldon Gooch, an inmate at Rankin County Correctional Center and a part of the Captives for Christ team. Larry Kulcke, minister of music at Colonial Heights Church, Jackson, was in charge of the music. The accompanists were Debby Case and Ruth Keyes, pianist and organist at Colonial Heights Church.

## Convention inspiration

(Continued from page 3)

his riches in glory in Christ Jesus, it didn't necessarily mean all of a person's wants will be supplied. The needs do include help with temptation, worry, and hope for tomorrow.

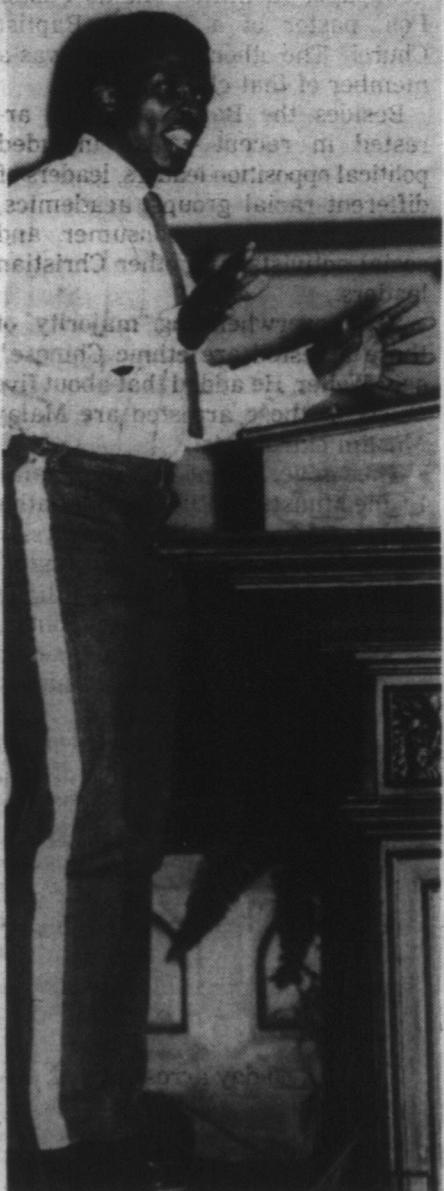
Robert Hamblin, formerly pastor of Harrisburg Church, Tupelo, told messengers that "this unique Christ, this Jesus, is the answer to every need that exists in our society." Hamblin named a motel in Jackson where he believes the day and night clerks are ready to accept Jesus. He noted that if every pastor and staff person would win one person a week Southern Baptists would double their baptisms. He added, "They're not going to get into the kingdom by osmosis."

Earl Kelly told messengers about how God's plan perplexes the angels. He said that according to Job 38:7, the angels saw creation and felt joy. "Yet they could not understand the incarnation, the cross, the resurrection or

the ascension as they relate to God's eternal plan for saving lost men," he said. "That understanding will dawn for them as they witness the accomplishments of the church."

Richard Jackson referred to "God's church growth manual" explaining that he does not have the gift of evangelism or soul-winning. "It's not a gift — it's a command... from God," said Jackson. He castigated those who do what he called "selective evangelism." He said Christians are to "witness to all people... because it's the right thing to do."

Jackson also cautioned against doing only what appears to be right. "a lot of folks want to appear to be Southern Baptists. They like to have a lot of say about what Southern Baptists do, but want to pick and choose what their churches give to. They give a token gift and just appear to be doing the right thing."



Sheldon Gooch, a member of the Captives for Christ team and an inmate at the Rankin County Correction Center, presents a testimony and special music for the Pastors' Conference.



Thursday, November 19, 1987

## Business

## MBC elects Futral

(Continued from page 3)

unharvested and that some of that food could ultimately go to feed the hungry. The teen pregnancy resolution asked that the state's school nurse program teach sexual abstinence before marriage and that the program not be involved in the dispensing of birth control devices, or the counseling or referral for abortion.

The 1988 budget, which helps fund Southern Baptist related missions and education causes in the state and around the world, is a 4.2 percent increase over the \$18.15 million budget of 1987. A total of 37 percent of the budget will go to Southern Baptist causes outside the state. A total of \$688,000 goes back to the churches in the convention's joint funding of the Expanded Annuity Plan which helps finance the ministers' retirement program.

In the budget was a \$55,095 line item which will go to pay one-fifth of Clarke College's current indebtedness. The troubled junior college in Newton, now operated as a campus of Mississippi College, but with separate funding, is suffering from a decreasing enrollment (109 full time students) and an increasing debt.

The Neshoba County Baptist Association presented a resolution asking for restoration of a pre-1983 funding formula which gave Clarke College a larger share of administrative funds. As a campus of Mississippi College, the school is losing its administrative funds on a pro rata basis of about \$30,000 per year to 1991. The request was referred to the Education Commission for consideration. In earlier meetings the Education Commission has consistently voted to continue the present formula which yearly decreases the ad-

ministrative funds for Clarke.

Messengers approved a board motion that the convention board borrow up to \$2.75 million to be added to existing funds for three building projects. The three are to add to Gulfshore Baptist Assembly to make it half again its current size, for staff housing at Gulfshore, and for a Baptist-student center at the University of Mississippi.

Among constitutional changes endorsed by messengers was one which allows the Baptist Board of Ministerial Education to allot funds to college students at the three Baptist colleges in Mississippi (Blue Mountain College, Mississippi College, and William Carey College) who are studying for any area of church-related ministry. Previously, the funds were only given to those planning to enter the preaching ministry.

The other constitutional change clarified the fact that the Baptist Education Commission has no oversight of the Baptist colleges, but serves primarily to distribute Baptist funds and to strengthen the colleges.

Messengers approved recommendations that the 1987 convention annual be dedicated to three denominational employees who died since last year's convention: Joe Abrams, Harold Kitchings, and Dan Hall. Abrams was retired associate editor of the Baptist Record. Kitchings was executive secretary of the Mississippi Baptist Foundation. Hall was director of the MBCB Church Music Department.

The 1988 Mississippi Baptist Convention will meet Nov. 14-16 at First Church, Jackson. Bobby Perry, director of missions for the Gulf Coast Baptist Association, will be the preacher. David Millican, pastor of South McComb Church, will be alternate.



## Robert's Rules, love reigns

Convention president Frank Gunn, pastor, First Church, Biloxi, told messengers that he had been reading his copy of Robert's Rules of Order before the meeting. "We're going to bend this thing as much as we need to," said Gunn of the book, promising to preside "in a spirit of love and harmony."

## Government of Malaysia arrests five Baptist leaders

By Michael D. Chute

KUALA LUMPUR, Malaysia (BP) — Five Malaysian Baptist leaders were among 93 people arrested Oct. 29 in Kuala Lumpur as the government took drastic steps to defuse racial and religious tensions between ethnic Chinese and ethnic Malays.

Tensions have heightened in the nation of 16 million people in recent weeks as racial incidents apparently sparked demonstrations. Malays comprise about 55 percent of the population, Chinese claim 37 percent, and Indians make up most of the rest.

There are approximately 7,000 Baptists in 67 churches in Malaysia.

Nearly 95 percent of those are ethnic Chinese; the rest are Indians. Three of the Baptists arrested are affiliated with the Malaysia Baptist Convention, which is associated with Southern Baptist missionaries. One of these was James Lai, pastor of the First Baptist Church of Petaling Jaya.

Lai's church is one of the largest Baptist churches in Malaysia. He also is chairman of the Theological Education Commission for Malaysian Baptists.

A young woman, Tan Bee Hwa, also was arrested. Tan had been mentioned as a candidate for appointment as a home missionary. She apparently was arrested for starting a new church group in her home. Jac Weller, chairman of Southern Baptist missionaries in Malaysia, did not know the name of the third convention-affiliated Baptist who was arrested.

The three are ethnic Chinese, according to Weller. They all were arrested at their homes in Kuala Lumpur.

The other two Baptists arrested were not affiliated with the convention. Weller said a Malaysian

newspaper identified one as Pastor Poh, pastor of a Reform Baptist Church. The other apparently was a member of that church.

Besides the Baptists, others arrested in recent weeks included political opposition leaders, leaders of different racial groups, academics, environmentalists, consumer and social activists, and other Christian leaders.

"The overwhelming majority of those arrested are ethnic Chinese," said Weller. He added that about five or six of those arrested are Malay Muslim extremists.

The government of Malaysian Prime Minister Datuk Keri Mahathir Mohamad closed three Malaysian newspapers for allegedly printing information prejudicial to the nation's internal security. In addition, public rallies were banned and police set up roadblocks in Kuala Lumpur to search vehicles.

Authorities said the crackdown was an attempt to thwart the type of civil unrest that killed more than 500 people during Malay-Chinese racial clashes in 1969. The official government stance is that those arrested are threats to the national security of Malaysia.

So far the families of those arrested have not been allowed to visit them in jail.

Beyond a 60-day arrest period, the home affairs minister can sign an order for a two-year extension of the detention.

From his home in Johore Bahru, Weller said, "There's no restriction, there's no curfew" on the other Baptists in Malaysia. "It seems like everything is still moving along. It's becoming more normal as the days go

on," he added.

In a separate but related development, Bill Wakefield, FMB vice president for Asia and the Pacific, reported that the visa for one missionary couple, Don and Yvonne Miller of Athens and Bermuda, Ala., respectively, was extended the first week in November for another year. However, the Millers' new visa carries a stipulation of "ministry into the Petaling Jaya area only."

When Miller went to the governmental visa office to renew the visa, officials asked if he knew the arrested Baptists. He replied that he did and the officials made him wait two hours. Then they told him he could go but must return (to the visa office) the following week. He was granted the visa when he returned.

Southern Baptists have four missionary couples serving in Malaysia. The predominant religion in Malaysia is Islam and it is unlawful for a Muslim to convert to Christianity, explained Weller. "It's also illegal for us to witness to a Muslim," he added. "We would be invited to leave the country very soon" if missionaries engaged in such a practice.

Government officials told Miller he could go out of the area in ministry if he would first get written approval from them.

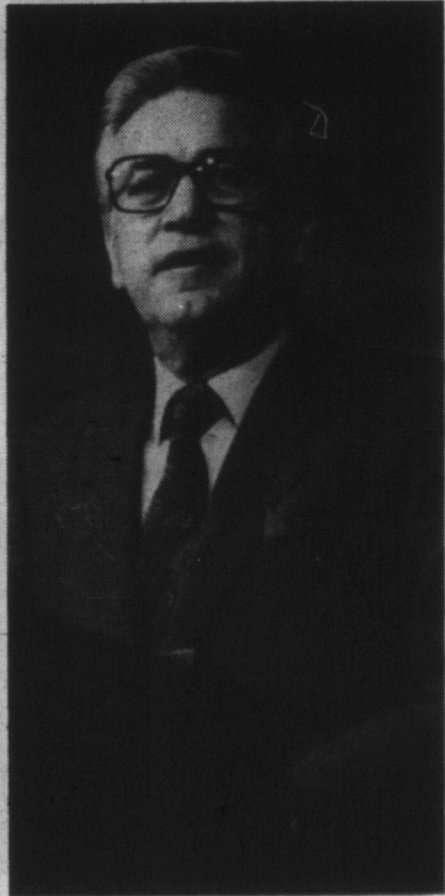
Several years ago the Malay government began issuing visas only to missionaries who had been in the country 10 years or less. Other countries have similar laws.

Southern Baptists had 14 missionaries in West Malaysia and eight assigned to East Malaysia when the ruling went into effect in 1977. Today the total has dwindled to eight.

Michael Chute writes for FMB.



Earl Kelly



Bob Hamblin





Messengers and visitors filled the auditorium at First Church, Jackson for most of the Mississippi Baptist Convention sessions last week. This was the last conven-

tion to be held in the old auditorium at the Jackson church. Next month, renovations begin to increase its size. (Tim Nicholas photos)

# Moderates control Georgia

(Continued from page 3)

Church, Marietta, narrowly lost a bid for re-election. It was the first time, convention officials said, that a convention president eligible for a traditional second term was not re-elected.

By a margin of only 51 votes, Jim Pitts, pastor of First Church, Valdosta, was elected president of the 1.2 million-member convention.

Pitts received 2,109 votes to Hutchinson's 2,058.

Earlier, Pitts had preached the convention's doctrinal sermon, stressing such Baptist distinctives as the authority of the Bible, autonomy of the local church, priesthood of all believers, religious liberty, and separation of church and state.

Earlier, a motion asking for appointment of a special nine-member committee to study "matters of concern" at Mercer was voted out of order by the convention. A messenger argued that was so because the convention had earlier voted its budget which included funds to Mercer.

Hutchinson, turning to professional Parliamentarian Barry McCarty of Elizabeth City, N.C., ruled the point of order was "not well taken."

McCarty, a Church of Christ minister who has served Southern Baptist Convention Presidents Charles Stanley and Adrian Rogers, said this was the first time he had been employed as certified parliamentarian for a statewide Baptist convention.

When the messenger asked messengers to vote on sustaining the president's ruling, Hutchinson's ruling was overturned, thus making Hatfield's motion out of order.

In another action, the convention adopted a motion deploring a recent mailout attacking Mercer's president, staff, trustees and students. "This is not the way to deal with problems in our convention," said Robert J. Rutland of Lithonia, who later was elected a Mercer trustee.

He was referring to a mailing to 6,000 Baptists by Lee Roberts, a Marietta mortgage banker who teaches a Sunday School class at the church where Hutchinson is pastor. Roberts charged Mercer President Kirby Godsey with theological heresy, and with permitting "drunkenness, immorality and debauchery" on the Mercer campus.

Godsey called Roberts' charges "the most scurrilous, vicious attack" ever leveled against Mercer, and responded to each charge in a presentation to the convention. Messengers responded with a standing ovation. Godsey said the real issue was control of the university by what he called "political fundamentalists."

Roberts, in a news conference, said he did not believe there were any winners in the convention votes. "The convention did not solve the problems with Mercer, it compounded them," he said.

It isn't flattery if you deserve it. Disappointments should be cremated, not embalmed.

## Uganda plans continue

(Continued from page 3)

ministrator John Faulkner, at the direction of Foreign Mission Board President R. Keith Parks, spent time with each of the missionaries in Uganda, stressing the board will support any decision they make about their future as it relates to Uganda.

Baptists in Uganda have thanked the missionaries for staying, knowing that some of their own people have left. Faulkner laments that some Southern Baptists urge missionaries not to go to such a country as Uganda.

"But if we had taken that approach we would have been out of Uganda many of the last eight or 10 years. People say to missionaries, 'You shouldn't be living there; that's too dangerous.' That's like when Peter told the Lord he shouldn't go to Jerusalem. But missionaries get their direction from the Lord, not from Southern Baptists or from the Foreign Mission Board. We just support them as they carry out their commitment to the call."

Recently mission leaders in the United States have spoken with praise about missionaries in Uganda and held them up as models of missionary commitment, Faulkner said, noting, "Under such circumstances, the pressure is to stay longer than they need to."

A new housing unit in Kampala would offer a measure of security for missionaries there. Although the trend has been to avoid housing missionaries together on compounds, it is necessary to do so in Kampala, Faulkner said. A fence will surround two duplex apartment buildings and two free-standing houses, and a guard will walk the property at all times, he added.

Lack of security, however, is only part of the problem in Uganda. Widespread news reports indicate whole villages in the nation have been wiped out by AIDS. World health experts expect AIDS to leave Uganda and much of the rest of Africa in chaos. Many expect up to 50 million people on the continent will die because of the malady by the year 2000. They say AIDS will change the course of African history, laying to waste the development of recent decades.

Missionaries have seized on the situation as an opportunity to spread the message of Christ. They have bought every Bible available in Uganda and now are looking elsewhere as they begin a campaign to educate everyone in the country about a Christian response to AIDS.

Missionary physician Rick Goodgame believes spiritual teaching will stem the spread of AIDS, but more importantly, it could present the gospel to as many as 1 million people reached in schools, factories, and businesses, and at religious and political meetings.

Ugandans of many denominations are coming forward and volunteering to participate in this project, Goodgame said. Ugandan government officials have given it full support, he added.

During the seminars, participants are given a Bible with special printed inserts aimed at discussing marriage and morality, telling AIDS patients that eternal life is real and reminding Christians how to respond to hurting people.

Marty Croll writes for the FMB.



Messengers turn in their seats during a session of the convention to find small groups for prayer. Messengers were asked to pray for one another, for the convention, and for God's work among Baptists.

## Mississippian elected in Louisiana

MONROE, La. (BP) — Louisiana Baptists elected a Mississippian as its new president by a 52-48 percent margin, adopted a resolution urging high moral leadership in state government, and adopted a standstill budget during their 140th convention in

Monroe Nov. 9-11.

Calvin Phelps, pastor of First Church, Winnfield, and a native of Jackson, Miss., was elected president by a vote of 480-436 over the only other nominee, Fred Lowery, pastor of First Church, Bossier City.



# Committee on Nominations nominees are elected

The report of the Nominating Committee was brought to the Mississippi Baptist Convention on Tuesday morning, November 10, by Julia Otis, Tupelo, chairperson. Other members of the committee are Leonard McCullough, Starkville; Sonny Adkins, New Hebron; Roy Myers, Lucedale; and J. Roy McComb, Columbia.

The report was adopted and the nominees elected. Persons elected to begin new tenures on Mississippi Baptist boards and commissions are listed below. Asterisks indicate at-large members.

## CONVENTION BOARD MEMBERS (\*Designates "At Large" Member)

### TERM EXPIRES 1988

Association Town  
Jasper, Wesley P. Miley Bay Springs  
North Delta (Tunica), Mrs. Jack (Janie) Turner Tunica

### TERM EXPIRES 1989

Pearl River, J. B. Seal\* Poplarville

### TERM EXPIRES 1990

Bolivar, Bobby Walton Benoit  
Calhoun, Charles Nestor Bruce  
Chickasaw, Bruce Cappleman Houka  
Choctaw, L. H. Burris Weir  
Clarke, Rex Yancey Quitman  
Clay, Donald Berry Cedar Bluff  
Copiah, Danny Watkins Hazlehurst  
Covington, Billy Purser Collins  
Franklin, John Ira Hill Meadville  
Gulf Coast (Hancock), J. B. Swanson, Jr. Bay St. Louis  
Gulf Coast (Harrison), Ed Holmes, Jr. Gulfport  
Gulf Coast (Stone), Ernest Sadler Wiggins  
Hinds-Madison (Hinds), Paul Stevens Clinton  
Hinds-Madison (Madison), William Grogan Canton  
Humphreys, Robert Ragland Belzoni  
Jackson, Ben Carlisle Pascagoula  
Jones, Larry Kennedy\* Laurel  
Kemper, J. R. Dudley Jr. Scooba  
Lafayette, Paul Harwood Oxford  
Leake, Carlton Jones Carthage  
Lee, Gayle Alexander\* Tupelo

Lowndes, Jimmy Harrington Columbus  
Mississippi (Wilkinson), Benny Still Woodville  
Neshoba, Eugene Dobbs Philadelphia  
New Choctaw, Robert Lee King\* Sebastopol  
Northwest (DeSoto), Keith Wilson Nesbit  
Noxubee, H. O. Haywood Macon  
Pike, Bob Lynch McComb  
Pontotoc, Randy Kolb Pontotoc  
Smith, Jon Doler Raleigh  
Union (Claiborne), Clayton Bath Port Gibson  
Union County, Carl White New Albany  
Warren, David Grimsley Vicksburg

## BOARD OF MINISTERIAL EDUCATION Term Expires 1990

William Washburn Blue Mountain  
Gary Nowell Clinton  
J. M. Wood Jackson

## CHRISTIAN ACTION COMMISSION Term Expires 1988

Charles Bagwell Southaven  
Mrs. Gary L. (Sue) Hathorn Jackson  
Term Expires 1990  
Mrs. James O. (Ann) Allen Columbus  
Wm. P. Smith III Tupelo  
Troy Land Mendenhall  
David Merritt Natchez  
Gerald Harris Jackson

## EDUCATION COMMISSION Term Expires 1990

Raymond Lloyd Starkville  
Bob McCord Oxford  
Milton Walker Columbia  
Frank Harmon Newton

## HISTORICAL COMMISSION Term Expires 1990

Dennis Smith Corinth  
William E. Prout Columbus  
C. B. Hamlet III Hattiesburg

## THE BAPTIST CHILDREN'S VILLAGE Term Expires 1990

W. F. Evans Meridian  
Tommy Brumfield Tyertown  
James T. Hollingsworth Hollandale  
Leo Barker Baldwin  
John A. Flynt New Hebron

## BAPTIST FOUNDATION Term Expires 1990

Bill Cassel Union  
Russell Bush Hattiesburg  
Roy McHenry Okolona

## MISSISSIPPI BAPTIST MEDICAL CENTER Term Expires 1990

Bill Underwood Jackson  
Bill Causey Jackson  
Woodrow Bailey Jackson  
Emerson Tedder Yazoo City  
Gary Berry McComb

## BAPTIST MEMORIAL HOSPITAL Term Expires 1990

Peyton Self Marks  
Clarence L. Stanford Ripley  
Noel Cumbaa Greenville

## BLUE MOUNTAIN COLLEGE Term Expires 1990

Mrs. George (Dorothy) Ruff Tupelo  
Julian Fagan Pontotoc  
Ray Sartor Ripley  
Morris Jarvis Tupelo  
James Spencer Pontotoc

## MISSISSIPPI COLLEGE Term Expires 1990

Roy Noble Lee Forest  
Wilmer K. Paine Jackson  
Leland Speed Jackson  
Hueston Adkins Jackson  
Ed Gandy Kosciusko

## WILLIAM CAREY COLLEGE Term Expires 1990

Mrs. Owen (Beth) Cooper Yazoo City  
Joe Dale Prentiss  
Dennis Johnsey Pascagoula  
Dwight Smith Ellisville  
Wiley Abel Hattiesburg

## MISSISSIPPI BIRACIAL BAPTIST COMMISSION Term Expires 1990

Paul Stevens Jackson  
Ernest Sadler Wiggins  
Clayton Bath Port Gibson



## Nursing Fellowship elects officers

The following were elected at the organization's second annual fall retreat which was held at Camp Garaywa in October. Seated (left to right): Rachel Smith, Jackson, heritage chairperson; Shirley Chapman, Pearl, nominating chairperson; Elaine Puckett, Clinton, resource development chairperson. Standing (left to right) Regina Gunter, Lucedale, secretary-treasurer; Sara Simpson, Hattiesburg, service chairperson; Marion Fosberg, Jackson, president; Patricia White, Florence, program chairperson; Mary Lou Davis, Carrollton, vice president; and Vicki McCall, Clinton, missionary nurse liaison. Officers not pictured: Jerry Ray, Clinton, membership chairperson; Ruby Morrison, Clinton, nursing student liaison.

There are currently three local chapters: Carrollton, Laurel, and Jackson. Two more are organizing shortly in McComb and in Southaven. There are approximately 115 members statewide.

The next state gathering will be the BNF dinner on Monday, March 14, 1988, at 5:30 p.m. at the Colonial Heights Baptist Church in Jackson. Afterwards the group will attend the evening session of the state WMU annual meeting also being held at the church. For details contact the state WMU office.

## Witness Commitment Day slated in January 1988

Atlanta (HMB) — The annual Witness Commitment Day, with the theme "Here Am I, Send Me," is slated for Jan. 10, 1988.

This emphasis, the only evangelism motivation day on the Southern Baptist Convention calendar, is a tool for pastors and church leaders to motivate Christians to share the gospel, said Jack Smith, associate director of personal evangelism at the Home Mission Board.

According to the Uniform Church Letter; in 1986 the average church baptized only five people and 5,729 churches baptized no one.

"There are two reasons people don't witness: they don't know how and they don't know why. We need to let them know that God commands us to share the gospel and then we need to teach them how to do what he commands," said Smith.

The Home Mission Board offers a variety of methods to train church members in witnessing skills, including Lay Evangelism Schools and Continuing Witness Training.

From response forms he received, Smith estimated 10 percent of the 36,000 Southern Baptist churches observed Witness Commitment Day in 1986. In 1987 that figure increased

to approximately 25 percent, he said. All Southern Baptist pastors received the packet in September.

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## Foreign missions

## Teleconference to air Nov. 21

BIRMINGHAM, Ala. — The Nov. 21 live broadcast of the 1987 Foreign Missions Teleconference will feature five foreign missionary couples and three missions agency leaders.

Keith Parks, president of the Southern Baptist Foreign Mission Board; James Smith, president of the Southern Baptist Brotherhood Commission; and Carolyn Weatherford, executive director of the Southern

Baptist Woman's Missionary Union will update viewers on Southern Baptist missions work.

Joining them to add an in-depth look into their mission fields will be: Mike and Robin Eberhardt, Windward Islands; Bert and Ruth Dyson, Sierra Leone; James and Betty McKinley, Bangladesh; Bill and Frances Skinner, Paraguay; and James and Linda Rice, Uganda.

All of the missionaries and missions leaders will be available to answer questions from viewers who call during the teleconference.

The teleconference will air on ACTS Network and Baptist Telecommunication Network from noon until 1:30 p.m. (CST). Viewers should tune to local ACTS channels or BTN's broadcast on Spacenet 1, Channel 21. The signal will not be scrambled.

## Koreans form own mission board

SEOUL, Korea (BP) — Korean Baptists have broken from their societal approach to missions in a move to more effectively meet their "responsibility" to global evangelization.

Messengers to the annual meeting of the Korean Baptist Convention voted overwhelmingly late in September to form their own Foreign Mission Board.

The move was applauded by convention leaders as a manifestation of Korean Baptists' desire to become a "sending church" after three decades as "a receiving church."

For the past several years, mission societies carried the foreign efforts of Korean Baptist churches. The three major groups were the Overseas Missions Society, made up of about 15 large churches; the Southeast Asia Missions Society, formed by 30 to 40 smaller churches; and the Pacific Islands Missions Society. There were also other, smaller societies.

The societies' problems of "control and gathering support" for missionaries were catalysts in forming the Korean Baptist Foreign Mission Board, said Han Ki Man, pastor of Yoido Baptist Church and chairman

of the Asia Global Evangelization Consultation Committee. "More organization was necessary if we were going to do more than we were doing, if we were going to grow," he said.

Korean Baptist churches support one missionary in each of four countries — Paraguay, Taiwan, Japan and Fiji. They have one missionary in training for an assignment in Southeast Asia, which likely will be in Thailand. The Koreans recently appointed a missionary for service in the Philippines. They also support the mission work of Korean pastors in Brazil, France and Indonesia.

Never be afraid to stand with the minority when the minority is right, for the minority which is right will one day be the majority; always be afraid to stand with the majority which is wrong, for the majority which is wrong will one day be the minority. — William Jennings Bryan



## Faces And Places

by anne washburn mcwilliams

### The reach of the Record

A letter from Stanley Stamps a couple of weeks ago reminded me once again how wonderful it is to be able to travel anywhere on the wings of the printed word. The Baptist Record takes the Good News to every county in Mississippi, every state in the USA, and to at least 50 countries of the world. It can reach into the most isolated places.

Earlier this year I wrote a column about the four missionaries (Keith and Penny Stamps and Wendall and Jane Parker) who are beginning a ministry among Indians in north Guatemala.

Stanley Stamps wrote me from Honduras that on Sept. 12 he and Glenna visited their son, Keith, and his family. They and Kevin and Lynette Van Wagner of the Summer Institute of Linguistics were guests of Wendall and Jane Parker in their tiny two-room adobe house in the village of Toninchun on the slope of Tajumulco Volcano. Jane had prepared lunch for all of them on a small two burner gas stove. (Jane and I were in both college and seminary together; she met Wendall at Southwestern.)

"During the visit," Stanley reported, "I noticed among a stack of mail Keith had taken the Parkers from the P. O. Box in Quetzaltenango a copy of

the Baptist Record dated September 3. The copy had reached the country in less than a week by air mail, then overland to Quetzaltenango, and then to Toninchun.

"To appreciate this, you need to know where Toninchun is. Keith says it is 'on the other side of the edge of the world,' quoting a colleague who was referring to a concept drawn from the movie, 'The Gods Must Be Crazy.' Toninchun is a three hour drive from Quetzaltenango, toward the Mexican border. The bumpy, rocky road takes you up above the clouds to about 10,000 feet above sea level, which is 'the edge of the world' and then you begin to descend to about 7,000 feet, where the Parkers live. The scenery is beautiful, with all kinds of vegetation in small farming plots laid out on the mountain sides. Some are even terraced, dating back to the Mayan days.

Keith and Penny, along with the Parkers and the Van Wagners, are learning the Tajumulco dialect of the Mam language, spoken by an estimated 100,000 persons in western Guatemala, along the Mexican border. . . . The New Testament exists in two or three other Mam dialects, but is not clearly understood to those of the Tajumulco dialect, among whom the Parkers, Stampses, and Van Wagners will be working.

Pray for them as they undertake the task of learning a new language and begin an evangelistic ministry among the people and also do translation work."

From volcanic slopes of Guatemala to the jungles of Africa to the Himalayan kingdom of Nepal, no place is too far from the Record's reach. When Indy and Charles Whitten were in Equatorial Guinea, she wrote me that she was using the Baptist Record as one of her teaching tools in an English class. Not long ago, I got a postcard from a Christian layman (and a father of two,) who lives in Kathmandu. "I have just read your column about your daddy," he wrote. "I covet the characteristics of your dad."

In mostly Muslim Bangladesh, I bumped up and down all night on the back seat of a van to reach the remote home of James and Guinevere Young. There on their living room coffee table lay a copy of the Baptist Record.

In nearly all-Buddhist Bangkok, I toured a Thai university, where a professor said, "I often clip articles from the Baptist Record and post them on the bulletin board, or lend copies to my students."

We go to over 120,000 homes 50 times a year.

## Eternal life

By Fanny Cothran

Eternal life is not just being with Jesus when one dies, but it is the greatest experience one can know. We neglect to acknowledge that being "Born Again" is more than a mere affirmation of faith in Jesus. Jesus told Nicodemus, "Ye must be born again." Birth attests to a beginning of life.

Jesus said there are many who will say, "Lord, Lord" and he will say, "Depart from me, ye workers of iniquity, I never knew you." These have been deceived into believing that just because they've called on the name of the Lord (Romans 10:13) that they've been born again. So the Christian community is characterized by defeated plodding servants instead of victorious family members. There is a miraculous change when one dies to self and is made alive to Christ.

Sometimes outward changes are attempted without the inward change. My grandson has a pet pig named Wilbur. The pig stays with the dogs, and sometimes we say, "Wilbur thinks he's a dog." But just because Wilbur walks with the dogs and sleeps with the dogs and acts like the dogs doesn't make him a dog. As soon as a good rain comes, Wilbur will wallow in the mud and everyone can plainly see Wilbur is a pig.

Many are called. They join the church, go to Sunday School, and may even make prayer meeting for a while. The pastor fails to see their great-uncle's aunt who went to the hospital and they get mad and quit coming. It's evident they've been walking and talking, but no change has taken place within. In I John, the second chapter, John writes, "They went out from us because they were not of us: for if they had been of us they would have continued with us. Unless there is a change within, there is no power to live the Christian life."

Fanny Cothran is mayor of Lexington and member of First Church, Lexington.

## European Baptist leader dies

STOCKHOLM, SWEDEN — Erik Ruden, European Baptist leader from Sweden, died on October 21, 1987, at the age of 81. From 1955-1965 he was a Baptist World Alliance associate secretary and was secretary-treasurer (general secretary) of the European Baptist Federation. He also served on the BWA executive committee and was a trustee of the International Baptist Seminary at

Ruschlikon (Switzerland). In 1965 the seminary awarded him the 'Scroll of Honour.'

From 1955-1959 and from 1965 until his retirement in 1971 he was general secretary of the Baptist Union of Sweden. He is survived by his wife, Kerstin, BWA Women's Department Secretary from 1980-1985, and their four daughters and their families.

## Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

### Totals at Clarke

Editor:

I want to express my appreciation for your article in *The Baptist Record* of Nov. 12, 1987, entitled "Commission holds to formula," because it clearly stated Clarke's position concerning the funding formula devised by the Education Commission in 1983, and because it clearly stated that formula threatened the very existence of Clarke College.

However, I am curious where you obtained the figure of 109 for full-time enrollment at Clarke. I am enclosing the report of enrollment submitted to the Education Commission in our 1987 Annual Report. The actual fall FTE at Clarke is 152, with a total headcount of 176 (Enclosure). This total includes juniors, seniors, and special students enrolled in the Mississippi College at Clarke program; but I am sure you are aware that these students are taught by Clarke faculty on the Clarke campus at Newton, under the administrative supervision of my office.

I thought you might want this error brought to your attention in the interest of factual reporting. I ap-

preciate your attention concerning this matter.

James C. Read, Dean  
Clarke College

We are happy to make this word of correction. The report that was presented came from the report for Clarke submitted to the Education Commission by Mississippi College and showed a total of 108.4 full-time equivalent students. — Editor

### Adoption week

Editor:

November 22-28 will be celebrated as National Adoption Week. During the week, Bethany Christian Services wishes to salute adoptive parents, adoptees, and their birthparents.

For women facing unplanned pregnancies, adoption is often a loving option that benefits children and enriches adoptive families. Still, it is not a decision to take lightly. Only a long look at adoption and the success stories of famous adoptees remind us of the incredible value of adoption.

As one of the largest adoption agencies in the country, Bethany, places

well over 900 children per year through its network of 44 offices. For 40 years we have seen many instances where adoption has strengthened our communities. Please join us in saluting birthparents, adoptees, and adoptive families during Thanksgiving Week.

Karen Stewart  
Bethany Christian Services

### Praiseworthy tone

Editor:

The proceedings in many of our state conventions last week are hopefully indicative of a turning of the spirit, a return to our roots, and a restatement of fundamental Baptist convictions. Particularly noteworthy are actions of the Georgia convention:

1. The reinstatement of Jack Harwell as editor of the *Christian Index*.
2. The removal of his "review board."
3. The inclusion of the full amount in the Georgia budget for Mercer University.
4. The enthusiastic endorsement of Kirby Godsey and the trustees at Mercer.

The tone of our own convention was praiseworthy: harmony, unity, and serenity. There is only one expression that fits the time. "Praise the Lord."

Gene Stockstill  
Jackson

### Concentrate on lost

Editor:

In response to Ms. Charlotte Twilley's letter to you I would answer, "Pray, pray, pray for those out of fellowship" church members but spend energy and resources on those who do not know of the sweet fellowship with the Father and his people. The unsaved number thousands around any given Church — they don't know what they are missing unless we tell them. Those church members who choose to disobey God by their lack of commitment do know. He will have to convict them that they must return.

Time is short. We need to "shake the dust off" and set about on new, fertile land for our Lord.

Kay Taylor  
Success Baptist Church  
Saucier, MS

### Facts on Halloween

Editor:

Thank you very much for printing the guest opinion of Mr. Charles Welch. I totally agree with what Mr. Welch had to say and appreciate his being willing to take this stand in his church.

I believe that Halloween is obviously something that many have been in the dark about. But now, through Bro. Welch and others like him, light has

been shed on the subject. II Cor. 6:14 says, "... What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Once we have been exposed to the light, should we not then walk in it? I think that Halloween is a celebration of darkness, and I believe that Christians would be wise if they had nothing to do with it.

Our church this year had an effective, fun, alternative to Halloween in our gym. I believe that what we did honored God and left Satan in the dark, where he belongs. I encourage others to examine the facts of history and scripture and then make a decision as to what you and your church will do next year when Halloween rolls around again.

I have information concerning Halloween that I would gladly share with any one who would write to me and request it.

Mike Howell, pastor  
Fair River Baptist Church  
Brookhaven, MS 39601

## Off the Record

My husband was talking to our neighbor as I weeded the garden: "Of course our garden doesn't look like those seed packets. Those pictures were posed by professional vegetables." — Sylvia Dabbs



# Convention sermon

## The oneness of the church

By Robert E. Self  
Mt. 16:13-20



Self

The New Testament uses a variety of words for the church, some of which are quite picturesque. It is referred to as the ekklesia or the ekletos, "called out ones." It is also referred to as the Kingdom, the body, the bride, the fellowship and the remnant, among others. And, it is the subject of our consideration today.

Lest you not understand me throughout, I want to say that I love the church in general and the Southern Baptist churches in particular. I cut my spiritual teeth in a little church of 50 people at Horseshoe in Holmes County. My earliest recollections of Jesus came at the feet of my grandfather who gave the land on which that church is built and C. J. Olander, aged preacher and saint of God. The way of Southern Baptists came to me in that place where I learned to sing the hymns, read the Bible and love the brethren. It is a precious part of my heritage.

Later years of study and experience have taught me much about what the church is and how it has endured. Our forefathers in faith all the way back to biblical times were men and women of great faith. Amy Carmichael projects it when she says "Give me a love that leads the way and a faith that nothing can dismay." Their faith hooked up with their enthusiasm and it was contagious. They could not be ignored because when they met together, they laid plans to go out and conquer the world.

Can we expect today to elicit such a response of faith? Can we truly expect enthusiasm among the Kingdom people? Can we even hope for the remnant called believers to unite, to reset the cornerstones and move out to do battle with sin in our world? We can, if we can see the church in certain terms.

### I. As anchored to its foundation

Jesus engaged Peter in some heavy conversation about what people were thinking. Then, he asked the most important question. "Who do you say that I am?" Peter responded that "You are the Christ, the Son of God." And then Jesus gave us the foundational statement. "Upon this rock, I will build my church."

Now, we believe that Jesus was saying that the church is founded upon the truth that he is the anointed of God, the Messiah. It is so easy to be led to believe that the church rests upon other things. Conversation over the years has led me to conclude that some people believe that the strength of the church rests in the abilities of a person or persons, or that it rests on the talents of a particular group, or upon great numbers or upon our wealth or our good fellowship. We even get to believing that the church rests upon the traditions of our fathers and such assures success.

Several years ago, we moved into a house that had a fireplace. It was the first time that we as a family could sit around and watch the fire burn. We were so excited. I immediately went out and bought a little chain saw and set out to collect firewood. In the process, I injured my back and landed in the hospital.

On the first Sunday, my wife Nancy came to the hospital after the morning services. I just knew that they had trouble getting along without me and I began a line of questioning to prove my point. "I guess Sunday School was way down today." "No, we had a real good Sunday. More people came today than last Sunday." (I was there the week before). "Well, I reckon most everybody went home after Sunday School." "No, we had a great crowd for preaching." I'm sure that nobody joined the church. "Well, as a matter of fact, we had a

family to join this morning." Totally depressed by now, I muttered something like, "Nobody missed me." She taught me a valuable lesson when she said, "Yes, Robert, they did miss you . . . but the church is bigger than you are!"

We must be anchored to the foundation of Jesus Christ as the Lord of the church if we are to be freed from the foolish thought that it is anchored in us.

### II. As active in its function

Someone has said that the church is the "Community of the Holy Spirit operating in the midst of the world's life yet refusing in its own interest and in the interest of the world to succumb to the ways of the world." We must be careful to not allow the world to baptize us with its code of expectations. We have been called and commissioned to be about the business of the Kingdom.

E. V. Hill has rightly declared that it is only in the arena of our biblical responsibilities that we are assured strength and life. That responsibility was hinted at when Jesus told Peter, "Feed my sheep."

There is no greater strength than a godly man in a godly church preaching the Gospel of Jesus. We must evangelize the lost. Every Apostolic message included the good news of

Jesus and the possibility of a changed life for the hearer. Sometimes we forget that.

Recently, with my mind clouded by a lot of different things, totally cut off from what God had called me to do because of other pressing matters, I was stopped as I walked across a football field by an 18-year-old young man. He asked me if I had a few minutes for him and when he began to talk, he told me that he realized he needed Jesus in his life. There that night with the glare of football lights around, he received Jesus.

Two days later, a 15-year-old came to my office and with tears in his eyes he said, "My life is going the wrong way. I need to be saved." We prayed together and he asked Jesus to come into his life. Lying in my bed a couple of nights later, it seemed that God just said to me, "Your job is to present me." What a great affirmation.

But let's go on beyond that, to disciple those being saved, to reach out around the world in missions and to minister to those around us. That is the function of the church.

An interesting thing happened in Acts 3. Peter and John were on the way to church to pray. They were confronted by a poor, lame man who sought money. Having none, Peter spoke to the man, "In the name of Jesus, rise and walk." This man sat at the door of the church and his needs were met. What a tragedy it would be if we fail to reach out and meet the needs of the man at our gate. Just beyond the doors of the churches from which we come, there are people to whom we must minister. Men without Jesus must be evangelized in Mississippi just as they must be in some foreign land. Let's not fail those at the gate.

### III. As acknowledging its failings

We do a poor job of maintaining our gains and I must hasten to say that I do not have all the answers. Everytime we make some great stride, we seem to slip back a notch. One noted Baptist leader of old remarked at our yo-yo performances, "We Baptists are many, but we're not much."

Across our convention, only about 50 percent of our total members are active at all in the church. Of that 50 percent, only a little more than half are really faithful in the church.

A youngster was visiting his grandparents on the farm. Grandma told him to put her hens in the chicken yard, that there were eight of them and that if he took a little corn, he would find it quite easy to entice them in. He did so and counted out eight hens in the yard. As he turned to leave, however, he saw a hen outside the yard. Catching that one, he thought, "Grandma has nine hens." He looked around and found another outside. "Well, I guess we have ten." Then, eleven and twelve and on he went. Everytime he thought he was finished, he found a hen outside the fence. Finally, he discovered that there was a board missing from the back of the chicken coop and that as fast as he got a hen in the front, another went out the back. Sound familiar?

We also run the risk of failing in the world. Much has happened on the national level of the church in general and it has filtered down to the local church. The world winks at us, and because of the actions of some, we are all suspect.

The evolution of church/world relationships can be charted. It began with the world fearing us because we were different, and then they fought us because we were making a difference. They legalized us and gave us status, letting us function on their turf. Finally, when we were

drunk with their ways and bordering on impotence, they laughed at us.

We must steadfastly fight against becoming a museum of orthodoxy. Now, hear me. Lest you misunderstand me, I want you to know that I believe, preach, and try to practice the Word of God. It is very important to me that we preach truth and that we believe truth. And because I love the people called Southern Baptists so much, it is important what we as a convention believe and teach.

We must perpetuate doctrinal integrity in line with the Scriptures. But I am concerned that we spend a disproportionate amount of time and energy collecting and defending dogma that we do not possess an equal drive to live by and to lead our people to live by. We will be better received not when we articulate our beliefs better but when we live them more fully.

I'm certain that the electric church has hurt us at this point but we cannot lay it all at their feet. How we do it in our community speaks to that community most ably. There must be a point for the church at large when the salary is too large, the house too big, the gifts to missions too little, and when agape is obscured because those to whom we should be ministering cannot do anything for us and our zeal for them diminishes. Let us believe it right, defend it tenaciously, and live it passionately.

### IV. As assured by its future

Jesus also said to Peter, "The gates of hell shall not prevail against it."

We have a glorious future as the remnant of faith called the church. Over these 2,000 years, we have been washed out, wrinkled, and wrung out. We have been maligned and malaccused. We have often fallen and failed. We have tried in our own strength, knowing that it was destined to failure. We have disagreed, wrangling over a great many things across our history. And, we have been without success in some of our greatest undertakings.

But, we must go on and we are destined to get the victory. Jesus said so! We will succeed if we are faithful and do not forget that Jesus is Lord, that the church belongs to him and that believers are in his hands. Our purpose is worthwhile, our mission is defined, the power is promised. The world waits for the real church to stand up and when it does, it cannot and will not be ignored. Its message of truth and authority will be heard and we will make a difference.

A father started to his room one night to go to bed. As he passed the door to his son's room, he heard him say, "If you just knew what I know. If you just knew what I know." The father interrupted his son and asked what he was talking about. The son explained that he was reading a book in which was a bad man. This bad guy would beat people up, shoot them and had killed several in the book. He couldn't wait to find out what was going to happen, so he had turned to the last chapter and read it. In the last chapter, the bad man finally met justice. He had to pay for the crimes that he had been doing against the people. So, the son explained, each time that the bad man did something, he just said, "If you just knew what I know."

The church totally wins in the last chapter, because it is the body, the bride, the called out ones of the Lord Jesus. We, the believers, will win. It can begin today as we unite with an Anchor to our Foundation, if we stay active in our function, if we acknowledge our failings and if we will be assured by our future.

Robert Self is pastor, First, Brookhaven.





# Criswell and Dilday agree on impact of Drumwright's ministry

DALLAS (BP) — Key figures from differing factions within the Southern Baptist Convention dined together at First Baptist Church of Dallas Oct. 15 at a banquet in memory of Huber Drumwright.

Drumwright, who died in 1981, was a longtime professor of New Testament and dean of the school of theology at Southwestern Seminary in Fort Worth. Shortly before his death he had become executive director of the Arkansas Baptist Convention.

The purpose of the dinner was to raise money for a Huber Drumwright Chair of New Testament at Southwestern Seminary.

Drumwright died just as the convention controversy was beginning. Six years later, the guest list of 180 of Drumwright's friends included Baptists who now find themselves on opposite sides of denominational politics.

W.A. Criswell, pastor of First Baptist Church in Dallas, and Russell Dilday, president of Southwestern

Seminary, both spoke of Drumwright's contributions in ministry. Other testimonies came from John Sullivan, pastor of Broadmoor Baptist Church in Shreveport, La.; Bruce McIver, pastor of Wilshire Baptist Church in Dallas; Ralph Pulley, member of First Baptist and former trustee of Southwestern Seminary; and Drumwright's widow, Minette.

Mrs. Drumwright described First Baptist Church as "one of the most significant factors" in Drumwright's life. He grew up there under the preaching of George W. Truett and was ordained there by Criswell. It later became a tradition for Criswell to invite Drumwright to preach at First Baptist every Labor Day weekend.

Criswell called Drumwright "my sweet boy in the ministry" and recalled preaching a revival at Drumwright's first rural pastorate north of Dallas.

"He was the best pastor in the world," Criswell said.

Drumwright then moved back to Dallas to start Wilshire Baptist Church, where McIver is now pastor. McIver heads the fundraising effort for the seminary chair.

Drumwright "was able to stand in this conservative faith without falling into extremism," Dilday said. "He was not only a scholar and teacher but a churchman."

The "common ground" that brought such a diverse group of people together was Huber Drumwright's "passion to teach the Word of God," McIver said after the banquet.

"One of the most dedicated teachers and preachers that Southern Baptists have known brought us all together in a spirit of gratitude for his ministry," McIver said. "Here's a man that had a passion around which we could rally in a spirit of togetherness and say we need more people like Huber Drumwright."

The chair will become active when fully funded with at least \$500,000.

## Jameson resigns Oklahoma paper

OKLAHOMA CITY (BP) — Norman Jameson, an associate editor of Oklahoma's Baptist Messenger since Jan. 1, 1984, has resigned to become director of communications for the Baptist Children's Homes of North Carolina, Inc., effective Dec. 1.

Jameson is a former feature editor of Baptist Press. In North Carolina, Jameson will edit the 100-year-old Charity and Children newspaper and establish employee communications and development support for the homes' work in 23 locations.

## Joiner named acting head for MC music

CLINTON — James Joiner, a member of the Mississippi College music faculty since 1980, has been appointed acting head of the college's Department of Music, replacing Frank Stovall who is returning to Southwestern Seminary where he previously taught for many years.

Joiner holds the bachelor of music degree from Mississippi College, the master of church music degree from Southwestern Seminary, and has earned the master of music in vocal performance and the doctor of philosophy degree in vocal pedagogy from Louisiana State University.

He teaches voice, conducting choral literature and serves as conductor of the Concert Choir at Mississippi College.

A baritone soloist in opera, oratorio and recitals throughout the state, Joiner has remained active in the church music field as a minister of music at area churches.

## Homecomings

Line Creek, Morton: Nov. 22; Sunday School, 9:45 a.m., worship, 10:30 a.m. followed by fellowship meal at noon; S. W. Valentine, preaching; Cecil Harper, music; Ken Cook, pastor.

Swiftwater (Washington): Nov. 22; Sunday School, 9:45, morning worship, 11 a.m. with guest speaker, James Watts, former pastor bringing the message; noon meal served in fellowship hall; afternoon service begins at 1:15 p.m. with D. L. Edwards family presenting program; Edwards is a former pastor; offering will go to building fund; Alva Ray McCorkle, pastor.

First, Lauderdale: annual celebration, Sunday Nov. 15; guest speaker was Carless Evans; after services, fellowship meal was served; 1:30 p.m., music was provided by senior adult choir of State Boulevard Church; Mike Russell, pastor.

August 22, 1888, Chinkiang  
"... I confidently believe that we should have hundreds, yea thousands, of inquiries and converts. I think I know whereof I speak for I have lived right down among the people, and I know they can be won by loving self-sacrifice on the part of missionaries — but we must have the missionaries." — Lottie Moon

# Two theologians discuss differences over atonement

By C. Lacy Thompson

NEW ORLEANS (BP) — Two Southern Baptist theologians discussed their long-standing differences of opinion on the death of Jesus Christ in a public forum on the campus of New Orleans Seminary in mid-October before more than 300 on-lookers.

Fisher Humphreys, professor of theology at New Orleans Seminary, and Paige Patterson, president of Criswell Center for Biblical Studies in Dallas, talked for more than three hours about what Jesus accomplished on the cross and how he accomplished it, the question of the necessity of the cross as the means of salvation and the place of the penal substitution theory of the cross, which holds that Jesus saved persons by bearing the penalty or punishment of their sins.

The discussion was part of an ongoing debate between the two men — both of whom were doctoral students at New Orleans Seminary at the same time — which began when Humphreys published a book in 1979, "The Death of Christ."

Patterson was critical of Humphreys' views and wrote an article entitled "A Cause For Concern," in which he claimed things were being taught in some Southern Baptist Convention seminaries that were dangerous to the future of evangelical Christianity.

Three quotations from Humphreys' book were included in Patterson's 1980 article, which also identified others whom Patterson said were "problem professors" in the SBC. Patterson and Humphreys discussed the book during that time and again at the 1987 SBC meeting. Following the latter meeting, Humphreys suggested the public forum.

Patterson said the dialogue will be continued in a series of articles on the atonement in the *Criswell Theological Review*, which is published by the Criswell Center for Biblical Studies, probably in the fall 1988 issue.

Humphreys and Patterson agreed on the historicity of the cross and resurrection, the gospel nature of the cross as God's saving act reconciling the world to himself, the need to believe and preach the gospel, the truth and authority of all biblical teachings on the cross.

But Patterson outlined three concerns about Humphreys' book during an opening statement. In the ensuing dialogue period, the two theologians set forth their views on each area of concern. They then responded to audience questions primarily related to these areas.

Patterson objected to the use of non-biblical models for understanding the cross as unnecessarily raising questions about the adequacy of the biblical revelation and diverting attention from biblical theology.

Patterson said his concern was for clearness, asserting that if one chooses to use non-biblical models, "then he is under an even greater mandate it seems to me to make sure that he does not say things that can be easily interpreted to be critical of the biblical models." He said he believes Humphreys failed to achieve that in his book.

Humphreys denied he was critical or suggesting replacement of biblical models in his book. "God chose the best possible models. Our models are not better. They simply happen to be from our world. I'm simply suggesting thinking about the cross, trying to understand it better, thinking

about it in our own terms for ourselves."

In another area, both men agreed the cross was necessary to fulfill Scripture and as a demonstration that God takes sin seriously, but Patterson argued the cross also was necessary because of some constraint God had placed on himself and that the Bible indicates there "is some sort of moral necessity out there that says sin had to be dealt with in this kind of way."

He asserted the Bible makes it clear God's holiness demands punishment of sin and there is a penalty attached to sin.

Humphreys answered he is concerned with the freedom of God, with whether "God out of his love and compassion freely chose to do this as his way of forgiving us of our sins." He defended his statement that it is "unwise to seek for a 'necessity' for the cross."

The two men also focused on the theory of penal substitution.

Patterson referred to penal substitution as the "ultimate model in the Bible" and said Humphreys should make it clear the theory "is the major motif for understanding the atonement in the Word of God." He also said penal substitution is the "one indispensable model" off of which the whole salvation plan of the Bible operates.

Humphreys said it is not appropriate to view the theory in this way and that everything the Bible says about the cross does not have to be tied to that idea. He contended the primary biblical model for understanding the cross is sacrifice, which does not always involve punishment.

Patterson differed, arguing that

(Continued on page 12)

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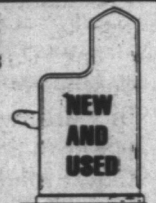
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# Bureau assigns San Antonio rooms

SAN ANTONIO, Texas (BP) — All downtown hotel rooms have been assigned to messengers who will attend the 1988 Southern Baptist Convention annual meeting here, reported Convention Manager Tim A. Hedquist.

"Almost 4,000 hotel rooms in the downtown area have been filled," said Hedquist, vice president for business and finance of the SBC Executive Committee.

The assignments were made Oct. 14 by the San Antonio Housing Bureau, an organization unaffiliated with the SBC, Hedquist said. All 4,000 rooms were assigned to people whose housing requests forms were mailed to the Housing Bureau and postmarked Oct. 1, he added.

The Housing Bureau currently is feeding all assignments into a computer and sending an acknowledgment to each applicant who received a room, he said. The downtown hotels later will confirm the assignments and request room deposits.

However, applicants submitted about 1,000 more requests than rooms available in the downtown block, he

said, noting the majority of the unfilled requests also were mailed Oct. 1.

These requests have been sent to the Executive Committee in Nashville, Hedquist reported: "We're notifying them immediately."

San Antonio has about 9,000 hotel rooms in addition to the downtown block of 4,000, Hedquist said. "Housing is going to be very, very tight," he reported, noting several groups already have blocked out rooms from the pool of 9,000, and others are attempting to block more.

Many of the blocked rooms are being reserved by people or groups who will attempt to funnel them to convention participants who are affiliated with their faction within the SBC theological/political struggle, he said.

"What concerns me is that when we come to the convention, we will have rooms available (from these blocks) all over the city," Hedquist said. "But it will be very difficult to get messengers who need the rooms connected with hotels that can help them."

## Correction

Some editions of the Baptist Record last week noted that Eddie Smith, an officer in the Mississippi Baptist Education Commission, is president of East Mississippi Junior College. Actually, he is president of East Central Junior College.

Pray for the Okinawa Baptist Convention as bold plans for church planting and church growth and implemented in preparation for the convention's 100th anniversary in 1991.

## Senior Adult Corner

### Mrs. Head is Gulfport senior adult of month

The Senior Adult for November at First Church, Gulfport, is Leola Head. She has been a member of the church since 1923. Before that she was a member of First Church, Macon.

Mrs. Head studied piano at Wesleyan College in Macon, Ga., and was graduated from William Carey College with a degree in piano. William Carey was then Mississippi Women's College.

During her years at First Church, Gulfport, Mrs. Head has been pianist for the Beginners, Children, Youth, and Adults. She helped organize the Royal Ambassadors, was assistant organist, and later served as organist. She has been president of the Woman's Missionary Union.

Mrs. Head has been organist for the Veterans' Administration and for Riemann's Funeral Home. At this time she is an active member of Singspiration, the Senior Adult choir of the church.

The senior adults from Covington and Jefferson Davis Counties held their fall luncheon on Oct. 22 in the Associational Building. Several churches in the association were represented.

In the absence of the president, Arthur O'Brien presided. Kenneth Stringer gave the invocation.

The tables were decorated with the Halloween theme.

Stringer gave a reading entitled "We Were Here Before."

Tom Mercier gave a devotion and led the group in singing several songs. He was accompanied at the piano by Mrs. Carla Ivy from Cold Springs Church.

The meeting was dismissed with prayer by Brian Ivy from Cold Springs Church.

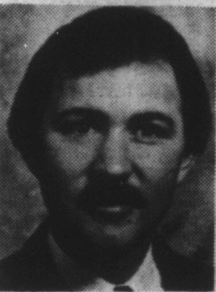
## Staff Changes

Jason Bird has been called as the new education and youth minister of Immanuel Church in Hattiesburg. He received a BA degree in business administration from William Carey College and is currently working on a master of religious education degree at New Orleans Seminary. Bird is from Meridian, where he previously served as youth minister of South Side Church.

Gary Gray has resigned as minister of music and youth at Southside Church, Lucedale.

Jim Dickson is the new pastor of Kendrick Church, Corinth. He goes to Corinth from Remer Church, Remer, Tenn. His previous pastorates were in Florida and Alabama.

First Church, Niceville, Fla. has called Dennis Brown as its minister of music and youth. A native of Mississippi, he has



Brown

served churches in Mississippi, Louisiana, and Florida. He is a graduate of New Orleans Seminary and had served Hillcrest Church, Pensacola, Fla. since March 1983.

East Salem Church, Greene County, has called Gregory Barker as pastor. Barker and his wife, Kathy, and children, Hope, Heather, and Heath, live in Ocean Springs.

Harry Taylor resigned his position as music director at Wellman Church, Bogie Chitto. He is available for supply or interim work, and can be contacted at Route 4, Box 326, Brookhaven, MS 39601 or phone 833-8941.

East Moss Point Church, Moss Point, has called J. C. Cooper as minister of education and activities. He is moving from Unity Church, Picayune. He is a recent graduate of New Orleans Seminary.

Harold Anderson is pastor.

Doug Warren has accepted the call from Shiloh Church, Vaiden, (Carroll County) to become bi-vocational



Warren

pastor effective Nov. 22. He moves from Andrew Chapel Church, Brandon, where he served since 1983. A graduate of Mississippi College and New Orleans Seminary, he is also employed as a Rehabilitation Counselor with Mississippi Vocational Rehabilitation for the Blind in Jackson, and works part-time with Gospel Radio Station WJXN in Jackson as an announcer-sales representative. He and his family reside in Clinton. He may be contacted by writing 244 Manchu Court, Jackson, MS 39209.

## Mississippi Baptist activities

Nov. 23 Associational "M" Night (CT Emphasis)



## Clarke elects BSU council

Pictured above are Baptist Student Union Council members at Clarke College for the 1987-88 school term. They are, front row — l to r: Tony Hickman, Vicksburg, singspiration chairman; Susan Williams, Taylorsville, president; Liddia Ramsey, Calhoun City, missions chairman; Karen Howard, Philadelphia, secretary. Back row: J. B. Costilow, B.S.U. director; Suzzie Barnes, Harpersville, morning watch chairman; Danny Ellis, Carrollton, off campus ministries chairman; and Rhonda Oney, Nikiski, Alaska, (not pictured).

## Two theologians discuss . . .

(Continued from page 10)

every sacrifice in the Bible involved penalty and that in each sacrifice the people understood the animal "was dying the death they should die and that they were going to be free from sin because that guilt had been transferred."

Humphreys said his impression was the ancient people were told the shedding of blood provides remission of sins and that they understood the sacrificial system as such and not as penal.

At the close of the discussion, Humphreys presented — and expressed hope Patterson would sign — a document of affirmation, which noted, "Over the past several years, many Southern Baptists have come to believe that we, Fisher Humphreys and Paige Patterson, hold to radically differing understandings of the atonement made by Jesus Christ. As a gesture of clarification and of peace, we offer the following affirmations to our fellow Christians.

The affirmations focused on the historicity of the cross, the gospel nature of the cross, the truthfulness and authority of biblical teachings on the cross, the need to proclaim the meaning of the cross, and the mystery of the cross.

But Patterson declined to sign the document without writing a portion noting disagreements so that it would not imply that all differences had been settled and that there was no problem. "And I believe there is a problem. So while I do agree with the things you've written there, I will only sign it under the provision that we also note the disagreements," he said.

Humphreys expressed disappointment with that decision, and Patterson said he thought it was unfair for Humphreys to present the document without prior knowledge. Humphreys later apologized for the manner of his attempt at producing a document of affirmation.

Lacy Thompson writes for the Louisiana Baptist Message.

## Winter was made for Ski Bible and Skiing at Ridgecrest and Glorieta



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See You There!



## Just for the Record



A WMU recognition service was recently observed at Briar Hill Church, Rankin Association. Using a centennial theme entitled "And Some Had Dreams," a total of 36 Mission Friends, GAs, and Acteens were recognized.



West Union Church, Carriere, honored five of its men for faithful service to the Lord and the church as deacons by presenting certificates of recognition. Seated from left are Austin Kirkland and Herb Penton, both with 53 years as ordained deacons; second row, Carl Boutwell and A.M. Craft, both with 29 years, and Boyd Rayburn with 22 years; other deacons are, third row, Rick Sable, Joe Spiers, Barney Smith, Mike Jones; fourth row, James Howard Kirkland; Durwood Baucum, Dick Mattocks, and Nova Carroll. Pastor Billy Dowdy noted, "I have seen in some cases inactive deacons take the prefix to their position as a deacon seriously... inactive." Yet at West Union our inactive deacons don't know what inactivity means. They continue to serve faithfully in many positions and I consider it a wonderful reflection to the Lord we love and serve to see in these men the concern and compassion they have for the ministry Christ has through his church at West Union."



Providence Church, Cleveland, had Acteen recognition service with the theme, "A Promise."

Pictured, left to right, are Mrs. Nancy Mosley, Acteen leader; Jackie Mitchell, Queen with Scepter, and Kelly Jennings, Queen with Scepter.

The Korean Baptist Church pastor, S. B. Park, and choir of Memphis, will be in First Church, Tutwiler, Nov. 22 for the evening service. Following a concert by the choir Park will give his testimony and preach.

Beulah Church, Four Mile Road, Inverness, will have a 40th year reunion, Nov. 22. Reflection service will be at 10 a.m., worship service at 11 a.m., and lunch at noon. The Gospel Notes from Cleveland will sing at 1:30. The anniversary cake will be cut at 3 p.m.

Lowrey Memorial Church, Blue Mountain exceeded its goal of \$1,000 for the Margaret Lackey Offering for State Missions. The church gave \$1,059 to this special offering. Mrs. May Buchanan is the WMU director.

"Lowrey Memorial Church recently had a special offering to retire a roof debt. The church gave \$4,177 to the special offering which enabled the church to retire the roof debt," says Matt Buckles, pastor.

Pineview Church in Clinton will be meeting on Nov. 22 for a special Thanksgiving service. Pineview is a new church located on a six-acre tract on Clinton-Raymond Road.

The property was provided by Mississippi Baptist Convention Board. The church meets in three mobile chapels, two provided by Hinds-Madison Association and one by the Mississippi Baptist Convention Board through the Cooperative Missions Department.

"We are excited about this new work and the great potential for growth in this area," says Benton Preston, pastor. "And we plan to begin construction of the first permanent building in the very near future."

Steele Church, (Scott) will host a benefit gospel singing for Mrs. Dorothy Patrick on Saturday, Nov. 21, at 7 p.m. The featured group will be the Sons of Faith. Steele Church is located 10 miles north of Forest on Highway 21. Tom Fox is pastor.

New Harmony Church, New Albany, will host a Harvest Week, Nov. 15-22 with services at 7 p.m. each night. Special music provided by Leon Westerhouse of Birmingham, Ala., and the Celoria Family from Smithdale. The Celoria family recently led a crusade at Bellevue Church in Memphis and travel throughout the United States each year in their ministry. Also preaching during the week will be Fred Wolfe of Mobile, Ala., and John Bramlett, former NFL player from Memphis. Wolfe will teach and preach on Monday and Tuesday nights at 7 p.m. and Bramlett will preach on Wednesday and Thursday nights at 7 p.m. and the Celoria family will preach and sing on Friday, Saturday, and Sunday. Leon Westerhouse will be in the services, Nov. 15-19. Charlie Ransier, pastor.

C. Winfield Applewhite a retired medical missionary will be the guest speaker at the 11 a.m. service at Spring Hill Church, Nov. 22. Applewhite and his wife worked in Indonesia for 31 years before retiring in 1986. They live in Clinton.

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Good Hope Church of the Perry Association is proud to present the completion of its Centennial Quilt. "We would like to say thank you to our WMU ladies for all the hard work and dedication to this project," says Jimmie S. Edwards. David MacIsaac is pastor.

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# SUNDAY SCHOOL LESSON COMMENTARIES

## Believers, where God puts them, bring good fruit in bad times

By Julian W. Fagan III  
Genesis 39:1-41; 47:13-27

Joseph was a braggart as a boy and undoubtedly was hard for his brothers to stomach; however, by no stretch of the imagination did he deserve what came to him at his brothers' hands. He was sold as a piece of property and ended up as a slave in Egypt to an official named Potiphar. He went from slavehood to prison. For a boy of seventeen (Gen. 37:2) who had been the favorite of his father, this was quite a change and one that was not deserved; the consequences certainly did not match with his vision of his life-to-be.

The experience of Joseph is not uncommon. Dreams are the hope of so many people. Life is planned, but the plan fails to come about as foreseen. This reality of unaccomplished goals and unfulfilled dreams is the destroyer of many a person. The male mid-life crisis is largely caused by the failure of dreams; the dreamer then seeks to rediscover himself, usually in ways that are more childish than the dream ever was.



Fagan

### UNIFORM

Visions one holds for himself are a vibrant force for accomplishment. What does one do when the vision vaporizes? Does that person qualify for failure? Is it failure not to accomplish one's vision? What is left to work for when what one longed for is apparently gone forever? Joseph may have asked these same questions. He certainly was entitled to ask them. He is bought by a man and he serves him honorably only to meet with a deceitful woman who in bitterness causes his incarceration. He helps a fellow prisoner understand his own dream and gives him hope, only to be forgotten.

Talk about grounds for despair! Joseph had every opportunity to become a despondent, depreciating decadent. In everything he did there was honor, he was treated with contempt by the ones he helped. He could easily have given up hope and exclaimed, "Where is God in all this!" Instead Joseph was steadfast in his loyalty to God. To his temptations he responded, "How then could I do such a wicked thing and sin against God?" (Gen. 39:9). To the questions he was asked about life he replied, "Do

not interpretations belong to God?" (Gen. 40:8). To applause for his ability his answer was, "I cannot do it... but God will give Pharaoh the answer he desires" (Gen. 41:16).

Joseph spent 13 years, from age 17 to 30 (Gen. 41:46), as a slave and prisoner, yet, during all this time he maintained continuing faith in the God of his fathers. Somehow Joseph did not allow the apparent failure of his dreams become a barrier to his relationship to God nor to his adherence to what he knew to be right.

This story tells us that if dreams are from God they will be realized in spite of what other people might do to prevent them. About all Joseph experienced for 13 years was bad times. What he had hoped for seemed down the tube, even though he had "done nothing to deserve being put in a dungeon" (Gen. 40:15). One is prone to judge life by the circumstances he faces; success is good times, failure is bad times. Not so! Over and again Scripture indicates that success for the Christian is not in achieving good circumstances but in producing good fruit in the situation he finds himself. As much as one would like, he cannot always control his circumstances. He can control his attitude and the effort to bring good fruit.

Joseph chose to remain faithful to God, to

utilize his abilities, to work hard at the tasks given to him, and to help the people that appeared in the pathway of his life. As he lived in this way, although neither the country nor the lifestyle was of his choosing, God guided his life. Joseph never gave up the confidence that God was with him, and he experienced the guidance of God. Though a slave, God made him the head of all Potiphar owned; though a prisoner, God made him head of the prison; though a Hebrew, God made him the driving force in Egypt. Now how could that happen?

If a believer will look to God and not to his situation, he will find the guidance of God. Good times or bad times is not really the question for a Christian. God is in control of all times. He is looking for a believer to stand in the gap for him. He is looking for one who will look for his guidance and follow it even when there is temptation to seek personal pleasure and to promote oneself. God wants his children to produce good fruit in the bad times. We are not the authors of life; we only live it. Believers should live it where God puts them and bring fruit even in the bad times. God is going to keep his promises. He is just looking for someone through whom he can keep them.

Julian Fagan is pastor, First, Pontotoc.

## God had other plans for fulfilling the covenant

By Rex Yancey

Genesis 15:1-6; 16:1-2, 15; 17:10, 18-20

The main idea behind this material is the delayed fulfillment of the promise of Yahweh to Abram. From the beginning, patience has been a virtue. Abram tried, unsuccessfully, to get ahead of God by selecting his heir who would bring about the fulfillment of God's promise. After all, Abram and Sarai were old by this time, and they had no prospects for having a son. He thought Lot would be his heir and then, the separation between the two of them took place. Then he thought it would be Eliezer, his slave. But God revealed to him that Eliezer would not be his heir. Then, he went in to Hagar and thought Ishmael would be his heir. But God had other plans for him.



Yancey

Abram had been tested in the realm of security, anxiety and ambition. In this chapter the test centers around the promise of a son who would be deferred for twenty-five more years. Even then the birth of his son would

### BIBLE BOOK

precipitate a crisis of its own in chapter 21, and the ultimate test in chapter 22.

Why did God tell Abram not to fear? Time was running out on Abram and he didn't have an heir. However, what seemed impossible to him was possible with God.

The apostle Paul found this a momentous chapter in two respects: first, in the declaration that Abram was justified by faith, a phrase in the center of Paul's gospel in Romans 4 and Galatians 3, and secondly, in its record of a covenant — for this was the fundamental covenant (not Sinai) for it spoke of grace and not law (Gal. 3:17-22). God would honor this promise by bringing his people out of Egypt (Ex. 2:24), and his son into the world (Luke 1:72, 73).

There are three key words in verse six. The first key word is "believed." The Hebrew word is *Amon*. The basic root of the word means "to confirm or to support." However, the basic meaning is to trust or to believe in. This word is not referring to intellectual knowledge. Abram's faith was not abstract, but personal. His faith was in the word of the Lord and in the

Lord himself. Abram was leaning on the Lord for history and for his individual life, as well. The second key word is "reckoned." This term was used by the priest who determined if animals brought to be sacrificed were fit or not. God judged that Abram's faith was fit for righteousness. The third key word is "righteousness." The term means to act in the right way. The meaning of the word has to do with acting and being in proper behavior. Abram trusted God, and God said in effect, we are in a right relationship. There was no priest, no mediator, no sacrifice, and no act of any kind, only trust.

The lesson we learn from chapter 16 is that when we run ahead of God we bring trouble upon ourselves. It was a custom in those days for the head of the household to go to his maid, at his wife's request, in the event that his wife could not have children. Abram capitulated to domestic pressure from his Sarai. He seemed to have thought only of pampering his wife by carrying out her wishes. Neither did he give thought to the experience he had with God nor the outcome that this action would bring upon him. God had promised to be his shield. Therefore, in spite of Abram's mistake, God

would work his sovereign will.

In 17:10, Abraham was to live and act in a manner befitting the covenant. Circumcision became a brand of God for those who entered his covenant. This covenant with Abraham was personal and corporate. Circumcision was also an act of purification and dedication. It was an outward sign of an inward purity.

In 17:18-20, Abraham sought to steer God in a more reasonable path concerning his heir. God had promised that he would have a son through Sarah. However, that seemed a bit far-fetched to Abraham. Abraham was opened to correction and finally got in on what God was doing. God is never hard on such struggles of faith.

While Isaac was God's choice, he had other blessings for Ishmael. There was honor for Ishmael suited to his capacity. Abraham was 86 when Ishmael was born. He was 99 when he was circumcised. God counted him righteous before the law was written and 13 years before he was circumcised. No wonder Paul got so excited about Abraham. He was a perfect argument for justification by faith.

Rex Yancey is pastor, First, Quitman.

## Fellowship in a shared ministry strengthens togetherness

By Al Finch

Philippians 1:3-8, 4:10, 14-18

There is no greater togetherness among believers than in a mutual task. Paul's relationship with the Philippian Church was very intimate and an example for all believers in their work for Christ. We investigate that relationship to strengthen our own pattern of ministry.



Finch

First there is a GRATEFUL RELATIONSHIP (Philippians 1:3-5). In an intimate statement Paul declares his gratitude to the helpful believers in Philippi. "Fellowship" is a "partnership" in the gospel. Such relationships are not forgotten and were the object of Paul's continual prayer; "always in every prayer." The partnership was a joyful one "from the first day until now." From the jail experience (Acts

### LIFE AND WORK

16:25) to Thessalonica (Philippians 4:15) to Corinth (II Corinthians 11:7-10), and while in prison at Rome, Paul had been helped by the aid from the Philippian Church. This help was the source of Paul's joy.

The implication is clear that helping a servant of God furthers the advance of the gospel. Even in difficult times this help has served to advance the work of God. This is the cause of Paul's joy.

Second, there is CONFIDENT AFFECTION (Philippians 1:6-8). Paul's confidence in the "good work" of the Philippian Church causes the tender statement of his longing for them with the affection of Jesus Christ. Their "good work" originates with God, "he which hath begun a good work." This work will be finished by the God who started it. The believer is an

instrument while it is God who begins and finishes the task. The source of all "good work" is God. The work is encouraged by "the day of Jesus Christ." The return of Christ is the incentive for the completion of gospel advance.

Paul's affection was natural because "in my bonds and in the defense and confirmation of the gospel" Philippians had shared with Paul in grace. This example of shared ministry remains for us today.

Third, there is RENEWED SHARING (Philippians 4:10, 14-16). Caring for Paul had taken a renewed effort in his Roman imprisonment. "Ye lacked opportunity" indicates that where there was need the Philippian Church had sought to meet that need. This sharing in affliction was commended.

Paul's efforts were lonely at times. Had it not been for the Philippians Paul would have been isolated in sharing the gospel. Again and again (as the need arose and the opportunity

presented itself) Paul had enjoyed the partnership with the saints in Philippi.

Finally there is ABUNDING SACRIFICE (Philippians 4:17-18). Epaphroditus had brought assistance to Paul from Philippi. Paul's independence ("not because I desire a gift") gives way to his understanding of partnership ("I desire fruit that it may abound to your account"). When one gives or serves there is reward abounding. Paul abounds ("I have all," "I am full") as does the Philippian givers ("fruit that may abound").

Reference to this giving is spoken of in terms of the sacrificial offering. It is pleasant and "acceptable, well pleasing to God." Sharing in a gospel partnership or ministry is assured of God's approval and support. In a world that is controlled by evil we need to realize our opportunity of service to God who will "supply all your need" (Philippians 4:19).

Al Finch is pastor, First, Greenwood.



# THE VILLAGE VIEW



## The Baptist Children's Village

Paul N. Nunnery, Executive Director

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## Gifts of Honor and Memory

A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

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Mrs. Fay Parker



## Rev. Jerry M. Jackson joins Children's Village Staff

In a statement released by Executive Director Paul N. Nunnery, it has been announced that Rev. Jerry M. Jackson, Pastor of New Prospect Baptist Church in Lincoln Association has resigned the Pastorate to accept appointment to full-time staff service at The Baptist Children's Village as an Associate to Dr. Kermit D. McGregor in The Village's Department of Public/Church Relations. Rev. Jackson, who assumed his duties on November 2, 1987 replaces Rev. J. Wallace Lee, who resigned his Village service to accept appointment as Administrator of the Masonic Children's Home in Meridian, Mississippi.

In commenting upon the announcement, Dr. McGregor expressed pleasure and gratitude as he welcomed Rev. Jackson to full and formal membership in the Village "family".

"Jerry is an energetic young Minister, with extensive experience, as a Preacher and as an effective Young Minister", said Dr. McGregor.

"His addition to The Village staff represents a material strengthening of the facets of the program for which I am responsible, affording The Village increased opportunities to furnish moral and spiritual direction to our children, to cement their participation in local Baptist Churches serving them as hosts, and to communicate the Village story to Baptist friends in Mississippi, in the interest of accountability."

According to Dr. McGregor, Rev. Jackson will assume the major responsibility for mid-week services and Sunday afternoon services in Powell Chapel on The India Nunnery Campus; he will conduct extensive private and group counseling services, in moral and spiritual areas, to Village staff and children at each of the agency's locations, with primary emphasis upon the young people enrolled in Crisis Care Units on The India Nunnery Campus; he will be assigned to represent the Village ministry in Baptist pulpits and other Baptist church-related forums in Mississippi; and he will support and assist Dr. McGregor's Department in its public relations assignments.

Rev. Jackson is married to the former Jackie B. Goodwin of Meridian. They are the parents of a 12-year old daughter, Jamie. Mrs. Jackson, with her husband's acceptance of staff appointment, returns, on a full-time basis, to her duties as The Village's Financial Secretary, a responsibility which she has previously discharged. The family will make their home in the Jackson area.

Rev. Jackson, who was licensed and ordained by Arrowood Baptist Church in Meridian, is a graduate of Mississippi College in Church Activities and Religious Education, and is currently pursuing a Graduate Degree in Counseling at that Baptist institution. In addition to his Pastoral service at New Prospect Baptist Church, he has previously served as Associate Pastor at Van Winkle Baptist Church in Jackson, as Pastor of Mount Vernon Baptist Church in Meridian, and as Minister of Education/Youth at Arrowood Baptist Church in Meridian. He has also served as a Youth teacher and counsellor at Gulf Shore Baptist Assembly and as a preacher for the Honduras Baptist Medical Mission Trip.

Mr. Nunnery has stated his conviction that The Children's Village now has the best-equipped and most effective program emphasis upon Christianity, its preaching and practice, in the history of his administration, and his belief that the addition of Jerry Jackson to this staff will add additional vigor to that program emphasis.

Mrs. John R. (Lillian) Mayson  
Mrs. Audrey W. Emory  
Men's Fellowship Bible Class, Woodland  
Mrs. Mary K. Fallin  
Mrs. Bertha McBay  
Mr. and Mrs. Clyde Gill  
Brian Patrick McCrary  
Robert Lee & Betty Loftis  
Mr. N. M. McCuan  
Wayne, Dorothy & Diana Smith  
Mrs. Edith McCullough  
Mr. and Mrs. Hays Stewart  
Willis & Anna Morgan  
Mr. John A. McKinnon  
Ms. Dorris Morgan  
Frank McLemore  
Deanie & Meredith Bass  
Mr. Leon Meadows  
Mr. and Mrs. Henry N. Stevens  
Mary Ellen Miller  
Mrs. Carol Foss

Mrs. Esta Mobley  
Billie Lynn & Lamar Arthur  
Mr. and Mrs. Louis F. Boteler  
Dorris & Lurline Stewart  
Mrs. I. J. Mobley  
Judge & Mrs. R. P. Sugg  
Mr. Ed Monk  
Gloria Thomas & Family  
Mr. and Mrs. Clyde David Brooks

(To be continued)

### HONORS

Mrs. Aylene Arrington  
Alathea Sunday School, Collins  
Mrs. O. D. Brannon  
Mr. and Mrs. Neil H. McKenzie  
Mr. and Mrs. Tyrus Cobb  
Nella & Cletus McCurley

Rev. Charlie Cook  
Gerald & Joann Padgett  
Mrs. Si Corley  
Rev. & Mrs. Roy D. Raddin  
Evelyn Davidson  
Mr. and Mrs. W. J. Selman  
Henry Glaze  
Dr. & Mrs. James N. Martin Jr.  
Mr. and Mrs. Frank McRee  
Mrs. Charles Nash  
Mrs. Betty Rogers  
TEL Sunday School, Harrisburg BC, Tupelo  
Mrs. Velma Sanford  
Alathea Sunday School, Collins  
Rev. & Mrs. Floyd Seymour  
Mrs. Leslie S. Turner  
Mrs. Abbie Thomas  
Alathea Sunday School, Collins  
Mrs. Mary Ellen Wilson  
Ruth Sunday School, FBC, Tupelo



# Baptist Record

## Professor sees 'best,' 'worst,' for SBC's female ministers

By Pat Cole

LOUISVILLE, Ky. (BP) — Female ministers are experiencing both "the best of times and the worst of times" in their pursuit of church vocations within the Southern Baptist Convention, according to a Southern Baptist sociologist.

Larry McSwain, professor of church and community at Southern Seminary here, said there is an "organized, vociferous effort to thwart" the ministry ambitions of Southern Baptist women. But that opposition, he said, stems from the "remarkable advances" made by women in Southern Baptist life.

McSwain addressed the seminary's Women in Ministry organization just three days after a Southern Baptist church in Memphis, Tenn., was disfellowshipped from its association for calling a woman as pastor.

"I started seminary in 1963, and if you had told me then there would be ordained women as pastors of

Southern Baptist churches, I would have said, 'you are crazy,'" said McSwain.

At that time, he said, the role of women ministers was limited to children and youth workers and campus ministers.

McSwain noted that during the 1970s Southern Baptist churches began ordaining women as deacons and church staff ministers. Now most of the opposition is concentrated on keeping women from being pastors of churches, he said.

The major issue, he explained, is no longer "female giftedness" or "female proclamation," but instead it has shifted to "female authority."

The ordination of women has gained some foothold among Southern Baptists, McSwain said, citing a 1985 poll that revealed 30 percent of Southern Baptists favored the ordination of women.

McSwain said women should not

pursue a ministry that requires ordination unless they sense a definite call to that vocation: "If you're not called, don't bother with it (ordination). I don't see why women (who are not called) would put themselves through what they have to go through in the Southern Baptist Convention."

"Lots of opportunities" will continue to arise for women in non-pastoral ministries, McSwain said, but he predicted there would be few pastorates available to women in the immediate future.

In the meantime, McSwain said, women ministers can best advance their cause by tapping the "experiential faith" of Southern Baptists.

"The best thing that will help Southern Baptists (to accept women ministers) is for them to hear and experience the testimonies and the faith experiences of women ministers," he said.

Pat Cole writes for Southern Seminary.

## Missionary News

Lula G. Johnston, mother of Juanita Johnston, missionary to Taiwan, died Oct. 11 in Mobile, Ala. Missionary Johnston was born in Mobile, Ala., and also lived in Yazoo City, while growing up. Appointed by the Foreign Mission Board in 1956, she may be addressed at P. O. Box 27-24, Taichung 40098, Taiwan, ROC.

John and Elizabeth Merritt, Baptist representatives to Germany, have arrived in the States for furlough (address: 108 S. 17th Ave., Hattiesburg, Miss. 39401), his hometown. The former Elizabeth Pope, she was born in Mobile, Ala., and lived in Chicora, Miss.

Bill and Debbie Patterson, missionaries to Korea, report a change of address (201-5 O Jung Dong, Taejon 300, Korea). He is a native of Hattiesburg, Miss. The former Deborah Davis, she was born in Auburn, Ala., and considers Pascagoula, Miss., her hometown.

Bill and Jo Brown, missionaries to Togo, have completed furlough and returned to the field (address: BP 36, Atakpame, Togo). He is a native of Grenada, Miss. The former Josephine

Brown of Alabama, she was born in Eufaula.

Bob and Sherry Sims, missionaries to Ghana, have completed furlough and returned to the field (address: P. O. Box 400, Accra, Ghana). He is a native of Flomaton, Ala., and she is the former Sherry McCraw of Jackson, Miss. They were appointed by the Foreign Mission Board in 1973.

J. Glenn and Polly Morris, missionaries to Hong Kong, have arrived in the States for furlough and retirement (address: 1608 Linden Pl., Jackson, Miss. 39202). He is a native of Atlanta, Ga., and she is the former Polly Love of Hattiesburg, Miss. They were appointed by the Foreign Mission Board in 1946.

Keith and Penny Stamps, missionaries to Guatemala, have arrived on the field to begin their first term of service (address: Apartado 22, Quetzaltenango, Guatemala). Son of Southern Baptist missionaries, he lived in several states and countries, but considers Clinton, Miss., his hometown. The former Penny Turner, daughter of Southern Baptist missionary associates, she lived in

several countries and considers Dallas, Texas, her hometown. They were appointed by the Foreign Mission Board in 1986.

Mrs. Allie Brock, mother of Mrs. John Smith, missionary to Indonesia, died Oct. 18 in Jackson, Miss. Mrs. Smith, the former Nell Brock, and her husband are natives of Brookhaven, Miss. Appointed by the Foreign Mission Board in 1963, they may be addressed at J1. Katalina Raya 4, Cimahi 40535, Indonesia.

David and Barbara Murray, missionaries, have completed furlough and returned to the field (address: 15, rue de L'Onyx, 37300 Joue-les-Tours, France). He was born in Moss Point, Miss.

Russell and Annette Herrington, missionaries to Costa Rica, have completed furlough and returned to the field (address: Apartado 1883, San Jose, Costa Rica). He is a native of Goodman, Miss., and she is the former Annette Horton of Rome, Ga. They were appointed by the Foreign Mission Board in 1973.

Ave., McComb; Karl and Peggy Wallace, Peru, 715 East Northside Drive, Jackson; John and Jean Jacobs, Trinidad, 520 Magazine St., Tupelo; David and Linda Finnell, Singapore, 3331 Old Canton Road, Jackson;

Raymond and Ann Kolb, Brazil, 407

McDonald Drive, Clinton; Major and June McDaniel, Korea, Pine Trail Apts., M-5, Spring Ridge Road, Clinton; Frances Crawford, Honduras, c/o First Baptist Church, Box 302, Long Beach; Robert and Ruby Williams, Niger Republic, and John and Elizabeth Merritt, Germany.

## capsules

### "Ugliest tie" belongs to pastor

Peru, Ill. (EP) — The nation's ugliest tie belongs to James Konrad, pastor of the First Congregational Church in Peru, Illinois. Konrad's neckwear won the ugliest tie contest recently sponsored by the National Association of Men's Sportswear Buyers (NAMSB).

"We had to unpack them as they came in, and that particular tie was ugly to the touch," recalled Jack Herschlag, executive director of NAMSB.

The aqua paisley tie, made of silk with threads hanging from it to give it a furry feeling, was purchased by Konrad at a church rummage sale for 25 cents. "I'd never seen anything like it," he recalls. Konrad said he was reluctant to enter the contest, with its first place prize of \$500, because he would have to give up the tie "and I'd grown a bit affectionate of it."

### Running for mission work in Afghanistan

GARPHYTTAN, SWEDEN — There are various ways to raise money for missions, as the Garphyttan free church has learned. This church worked with a local sports club to organize a running competition in which the money that was collected would go towards mission work in Afghanistan. This initiative was well received by the runners. The pastor of the church, a former missionary to Afghanistan, also participated in the race.

### Church in Rome continues to grow

Trastevere Baptist Church in Rome continues to grow, reports Flora (Mrs. Bob) Holifield, Southern Baptist missionary. On October 18, four persons made decisions for Christ.

Then October 25, six more came forward. The mission has 70 members. Yet on Oct. 18, it had 102 in Sunday School. Two worship services and two Sunday Schools are held on Sundays mornings, plus lunch at the church every Sunday.

### Texas, Virginia okay pari-mutuel, lottery

NASHVILLE (BP) — Voters in Texas and Virginia approved gambling proposals in statewide elections Nov. 3.

In Texas, legalized race track gambling won approval for the first time in 50 years as voters turned out in unexpectedly large numbers. The pari-mutuel gambling referendum, which would allow wagering on horse and greyhound races, led 57 percent to 43 percent.

Virginia will become the 29th state to operate a lottery as a result of the vote, in which voters by 57-43 percent favored a state-operated lottery.

Texas Baptists were heavily involved in the campaign against pari-mutuel gambling, contributing more than \$326,000 to the effort and forming local committees across the state to organize people to oppose the referendum.

### Not robbers!

CUIDAD GUAYANA, Venezuela (BP) — Three missions volunteers from Tennessee and a career missionary were mistaken by police here as bank robbers and ordered against a wall for investigation. It was all a mistake and the mistake didn't hamper the volunteers' work. The team reported 87 professions of faith during the evangelistic work.

### Spain: new church tax system begins next year

MADRID, SPAIN — Beginning next year, Spanish tax payers can choose whether 0.52 percent of their income tax goes to the Roman Catholic Church or to state welfare and cultural budgets. This is the last year that aid to the church — 13.4 billion Spanish pesetas — will be an ordinary part of the Spanish national budget.

### BWA commission calls for "Human Rights Day"

WASHINGTON, D.C. (BWA) — The Human Rights Commission of the Baptist World Alliance has called upon all Baptist churches to mark Sunday, Dec. 6, as "Human Rights Day."

In an effort to raise the consciousness among Baptists about human rights issues, the commission has prepared a sermon outline and liturgy suggestions for use in local churches.

The day will celebrate the 39th anniversary of the adoption by the United Nations of the Universal Declaration of Human Rights on Dec. 10, 1948.

The prologue to the suggested program reads: "For the first time, nation-states throughout the world, without a dissenting vote, committed themselves by means of a constitutional document of the world community to human rights provisions as binding upon nations with the force of positive international law."

**Baptist Record**

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005-DTM HIS SOCIETY 291

SU BAPT 400

SUITE 400

901 COMMERCE ST

NASHVILLE TN 37203

November 19, 1987

Box 530, Jackson, MS 39205

## Missionaries on furlough

The following missionaries are now on furlough in Mississippi.

Carl and Lillian Prewitt, Philipines, 442 Cummins St., Jackson; David and Barbara Murray, French Language Fellowship, 431 Lakeview